# LATINUM INSTITUTE ECCLESIASTICAL LATIN READING COURSE

# LESSONS 1 TO 50

# 2025 EDITION

## Lesson 1 The Latinum Institute Post Classical Latin Reading Course

# Lesson 1: "Et" (And) - A Reading Lesson for English Speakers Learning Post-Classical and Medieval Latin

## Part A (Interleaved English and Latin Text)

1.1 **The priest** *sacerdos* **and** *et* **the people** *populus* **pray** *orant*

1.2 **The cross** *crux* **and** *et* **the crown** *corona* **shine** *fulgent*

1.3 **The church** *ecclesia* **and** *et* **the monastery** *monasterium* **stand** *stant*

1.4 **The monk** *monachus* **and** *et* **the book** *liber* **remain** *manent*

1.5 **The candle** *candela* **and** *et* **the altar** *altare* **glow** *lucent*

1.6 **The psalm** *psalmus* **and** *et* **the prayer** *oratio* **rise** *ascendunt*

1.7 **The bishop** *episcopus* **and** *et* **the faithful** *fideles* **sing** *cantant*

1.8 **The bell** *campana* **and** *et* **the choir** *chorus* **sound** *sonant*

1.9 **The scripture** *scriptura* **and** *et* **the tradition** *traditio* **teach** *docent*

1.10 **The saint** *sanctus* **and** *et* **the martyr** *martyr* **witness** *testantur*

1.11 **The chalice** *calix* **and** *et* **the paten** *patena* **rest** *quiescunt*

1.12 **The incense** *thus* **and** *et* **the flame** *flamma* **rise** *surgunt*

1.13 **The priest** *sacerdos* **and** *et* **the deacon** *diaconus* **serve** *serviunt*

1.14 **The virgin** *virgo* **and** *et* **the angel** *angelus* **praise** *laudant*

1.15 **The faith** *fides* **and** *et* **the hope** *spes* **endure** *permanent*

# Part B (Complete Sentences with Translations)

1.1 The priest and the people pray. *Sacerdos et populus orant.*

1.2 The cross and the crown shine. *Crux et corona fulgent.*

1.3 The church and the monastery stand. *Ecclesia et monasterium stant.*

1.4 The monk and the book remain. *Monachus et liber manent.*

1.5 The candle and the altar glow. *Candela et altare lucent.*

1.6 The psalm and the prayer rise. *Psalmus et oratio ascendunt.*

1.7 The bishop and the faithful sing. *Episcopus et fideles cantant.*

1.8 The bell and the choir sound. *Campana et chorus sonant.*

1.9 The scripture and the tradition teach. *Scriptura et traditio docent.*

1.10 The saint and the martyr witness. *Sanctus et martyr testantur.*

1.11 The chalice and the paten rest. *Calix et patena quiescunt.*

1.12 The incense and the flame rise. *Thus et flamma surgunt.*

1.13 The priest and the deacon serve. *Sacerdos et diaconus serviunt.*

1.14 The virgin and the angel praise. *Virgo et angelus laudant.*

1.15 The faith and hope endure. *Fides et spes permanent.*

# Part C (English Text Only)

1.1 The priest and the people pray.

1.2 The cross and the crown shine.

1.3 The church and the monastery stand.

1.4 The monk and the book remain.

1.5 The candle and the altar glow.

1.6 The psalm and the prayer rise.

1.7 The bishop and the faithful sing.

1.8 The bell and the choir sound.

1.9 The scripture and the tradition teach.

1.10 The saint and the martyr witness.

1.11 The chalice and the paten rest.

1.12 The incense and the flame rise.

1.13 The priest and the deacon serve.

1.14 The virgin and the angel praise.

1.15 The faith and hope endure.

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# Part D (Grammar Explanation)

For English speakers learning Latin, understanding "et" involves several key points:

1. Basic Usage:
    - "Et" directly corresponds to English "and"
    - It connects words, phrases, or clauses
    - Unlike English, Latin doesn't use commas before "et"
2. Verb Agreement:
    - When "et" joins two singular subjects, the verb becomes plural
    - Example: "Sacerdos et diaconus serviunt" (The priest and deacon serve)
3. Word Order:
    - "Et" typically comes between the items it connects
    - Unlike English, Latin word order is more flexible
4. Multiple Uses:
    - Can join nouns: "crux et corona" (cross and crown)
    - Can join verbs: "orat et cantat" (prays and sings)
    - Can join clauses: "orat et populus respondet" (prays and the people respond)
5. Common Patterns:
    - Often used in liturgical language
    - Frequently appears in biblical translations
    - Common in ecclesiastical phrases

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# Part E (Cultural Context)

For English speakers, understanding "et" in Medieval Latin requires awareness of its religious context:

1. Liturgical Significance:
    - Used extensively in Mass responses
    - Part of common prayers ("et cum spiritu tuo")
    - Found in biblical passages
2. Manuscript Tradition:
    - Often abbreviated as "&" in medieval texts
    - The ampersand derives from the Latin "et"
    - Scribal traditions influenced its written form
3. Modern Usage:
    - Still used in Catholic Church documents
    - Present in traditional Latin Mass
    - Important in academic theological writing
4. Cultural Impact:
    - Influenced English expressions
    - Shapes ecclesiastical language
    - Part of Christian literary heritage

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From the Gloria: "**Glory** *Gloria* **to God** *Deo* **in** *in* **the highest** *excelsis* **and** *et* **on** *in* **earth** *terra* **peace** *pax* **to people** *hominibus* **of** *bonae* **good will** *voluntatis*"

## Part F-B (Complete Translation)

"Glory to God in the highest and on earth peace to people of good will" *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis*

## Part F-C (Literary Analysis)

This opening of the Gloria, one of the oldest Christian hymns, demonstrates the connecting function of "et" in liturgical Latin. The phrase joins two parallel concepts: praise to God and peace to humanity.

## Part F-D (Grammatical Notes)

1. "Et" connects two main phrases:
    - "Gloria in excelsis Deo"
    - "in terra pax hominibus bonae voluntatis"
2. Word order follows Latin patterns
3. Demonstrates formal liturgical usage

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# Genre Section: Christian Prayers and Devotional Language

- Creates solemn rhythm

2. Special Considerations:
    - Often joins complementary concepts
    - Creates balanced phrases
    - Emphasizes unity in diversity

## Part A (Interleaved English and Latin Text)

1.16 **The Lord** *Dominus* **and** *et* **His angels** *angeli eius* **guard** *custodiunt* **the faithful** *fideles*

1.17 **Grace** *gratia* **and** *et* **mercy** *misericordia* **flow** *fluunt* **from** *de* **heaven** *caelo*

1.18 **The Father** *Pater* **and** *et* **the Son** *Filius* **reign** *regnant* **forever** *in aeternum*

1.19 **Body** *corpus* **and** *et* **blood** *sanguis* **sanctify** *sanctificant* **the altar** *altare*

1.20 **Light** *lux* **and** *et* **darkness** *tenebrae* **reveal** *revelant* **God's glory** *gloriam Dei*

1.21 **The saints** *sancti* **and** *et* **the blessed** *beati* **rejoice** *gaudent* **in paradise** *in paradiso*

1.22 **Wisdom** *sapientia* **and** *et* **understanding** *intellectus* **come** *veniunt* **from** *a* **God** *Deo*

1.23 **The bread** *panis* **and** *et* **wine** *vinum* **become** *fiunt* **sacred** *sacra*

1.24 **Peace** *pax* **and** *et* **justice** *iustitia* **embrace** *amplectuntur* **each other** *se invicem*

1.25 **Truth** *veritas* **and** *et* **life** *vita* **shine forth** *effulgent* **in Christ** *in Christo*

1.26 **Love** *caritas* **and** *et* **faith** *fides* **sustain** *sustinent* **the Church** *ecclesiam*

1.27 **Heaven** *caelum* **and** *et* **earth** *terra* **praise** *laudant* **the Lord** *Dominum*

1.28 **The Spirit** *Spiritus* **and** *et* **the bride** *sponsa* **say** *dicunt* **"Come"** *"Veni"*

1.29 **Day** *dies* **and** *et* **night** *nox* **proclaim** *proclamant* **His glory** *gloriam eius*

1.30 **Alpha** *Alpha* **and** *et* **Omega** *Omega* **reign** *regnant* **supreme** *supreme*

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## Part B (Complete Sentences with Translations)

1.16 The Lord and His angels guard the faithful. *Dominus et angeli eius custodiunt fideles.*

1.17 Grace and mercy flow from heaven. *Gratia et misericordia fluunt de caelo.*

1.18 The Father and the Son reign forever. *Pater et Filius regnant in aeternum.*

1.19 Body and blood sanctify the altar. *Corpus et sanguis sanctificant altare.*

1.20 Light and darkness reveal God's glory. *Lux et tenebrae revelant gloriam Dei.*

1.21 The saints and the blessed rejoice in paradise. *Sancti et beati gaudent in paradiso.*

1.22 Wisdom and understanding come from God. *Sapientia et intellectus veniunt a Deo.*

1.23 The bread and wine become sacred. *Panis et vinum fiunt sacra.*

1.24 Peace and justice embrace each other. *Pax et iustitia amplectuntur se invicem.*

1.25 Truth and life shine forth in Christ. *Veritas et vita effulgent in Christo.*

1.26 Love and faith sustain the Church. *Caritas et fides sustinent ecclesiam.*

1.27 Heaven and earth praise the Lord. *Caelum et terra laudant Dominum.*

1.28 The Spirit and the bride say "Come." *Spiritus et sponsa dicunt "Veni."*

1.29 Day and night proclaim His glory. *Dies et nox proclamant gloriam eius.*

1.30 Alpha and Omega reign supreme. *Alpha et Omega regnant supreme.*

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# Part C (English Text Only)

1.16 The Lord and His angels guard the faithful.

1.17 Grace and mercy flow from heaven.

1.18 The Father and the Son reign forever.

1.19 Body and blood sanctify the altar.

1.20 Light and darkness reveal God's glory.

1.21 The saints and the blessed rejoice in paradise.

1.22 Wisdom and understanding come from God.

1.23 The bread and wine become sacred.

1.24 Peace and justice embrace each other.

1.25 Truth and life shine forth in Christ.

1.26 Love and faith sustain the Church.

1.27 Heaven and earth praise the Lord.

1.28 The Spirit and the bride say "Come."

1.29 Day and night proclaim His glory.

1.30 Alpha and Omega reign supreme.

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# Part D (Grammar Explanation for Genre Section)

In Christian prayer and devotional language, "et" serves special functions:

3. Theological Pairs:
    - Joins divine persons: "Pater et Filius" (Father and Son)

- Links sacramental elements: "corpus et sanguis" (body and blood)
- Connects spiritual concepts: "gratia et misericordia" (grace and mercy)

4. Liturgical Usage:
    - Forms part of ritual phrases
    - Creates rhythmic patterns in prayer
    - Emphasizes duality in Christian doctrine
5. Biblical Style:
    - Reflects Hebrew parallel structure
    - Maintains formal prayer language

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## Part D (Grammar Explanation for Genre Section) - Continued

5. Verb Agreement in Religious Context:
    - When joining divine attributes: usually plural verbs
    - Example: "Veritas et vita effulgent" (Truth and life shine forth)
    - Exception: When referring to unity of God, sometimes singular
6. Word Order in Devotional Language:
    - More formal than everyday Latin
    - Often follows biblical Latin patterns
    - Maintains traditional liturgical order
7. Common Patterns in Prayer:
    - Paired virtues: "caritas et fides" (love and faith)
    - Cosmic pairs: "caelum et terra" (heaven and earth)
    - Temporal pairs: "dies et nox" (day and night)
8. Stylistic Features:
    - Creates balanced phrases
    - Builds rhetorical emphasis
    - Maintains liturgical rhythm
9. Advanced Usage:
    - Multiple "et" in litanies
    - Linking related concepts in hymns
    - Building complex theological statements
10. Learning Tips for English Speakers:
    - Notice parallel structures
    - Learn common paired phrases
    - Recognize liturgical patterns
    - Practice with prayer texts

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# Lesson 2 The Latinum Institute Ecclesiastical Latin Reading Course

# Reading Lesson for English Speakers to Learn Post-Classical and Medieval Latin

# Topic: sum esse fuī futūrum (to be)

## Part A (Interleaved English and Latin Text)

2.2 **God** *Deus* **is** *est* **eternal** *aeternus*

2.2 **The Spirit** *Spiritus* **is** *est* **holy** *sanctus*

2.3 **Christ** *Christus* **is** *est* **the way** *via*

2.4 **The church** *ecclesia* **is** *est* **holy** *sancta*

2.5 **We** *nos* **are** *sumus* **the faithful** *fideles*

2.6 **They** *illi* **were** *erant* **apostles** *apostoli*

2.7 **The Lord** *Dominus* **will be** *erit* **with you** *tecum*

2.8 **Let there be** *sit* **light** *lux*

2.9 **Peace** *pax* **be** *sit* **with you** *vobiscum*

2.10 **I** *ego* **am** *sum* **the resurrection** *resurrectio*

2.11 **You** *tu* **are** *es* **Peter** *Petrus*

2.12 **The kingdom** *regnum* **is** *est* **near** *prope*

2.13 **Glory** *gloria* **be** *sit* **to the Father** *Patri*

2.14 **I** *ego* **am** *sum* **who** *qui* **I am** *sum*

2.15 **The truth** *veritas* **will be** *erit* **known** *cognita*

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## Part B (Complete Latin Sentences with English Translations)

2.2 Deus aeternus est. *God is eternal.*

2.2 Spiritus sanctus est. *The Spirit is holy.*

2.3 Christus via est. *Christ is the way.*

2.4 Ecclesia sancta est. *The church is holy.*

2.5 Nos fideles sumus. *We are the faithful.*

2.6 Illi apostoli erant. *They were apostles.*

2.7 Dominus tecum erit. *The Lord will be with you.*

2.8 Sit lux. *Let there be light.*

2.9 Pax vobiscum sit. *Peace be with you.*

2.10 Ego sum resurrectio. *I am the resurrection.*

2.11 Tu es Petrus. *You are Peter.*

2.12 Regnum prope est. *The kingdom is near.*

2.13 Gloria Patri sit. *Glory be to the Father.*

2.14 Ego sum qui sum. *I am who I am.*

2.15 Veritas cognita erit. *The truth will be known.*

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### Part C (Latin Text Only)

2.2 Deus aeternus est.

2.2 Spiritus sanctus est.

2.3 Christus via est.

2.4 Ecclesia sancta est.

2.5 Nos fideles sumus.

2.6 Illi apostoli erant.

2.7 Dominus tecum erit.

2.8 Sit lux.

2.9 Pax vobiscum sit.

2.10 Ego sum resurrectio.

2.11 Tu es Petrus.

2.12 Regnum prope est.

2.13 Gloria Patri sit.

2.14 Ego sum qui sum.

2.15 Veritas cognita erit.

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## Part D (Grammar Explanation)

For English speakers learning the Latin verb "sum" (to be), here are the key points:

1. Present Tense Forms:
    - sum (I am)
    - es (you are)
    - est (he/she/it is)
    - sumus (we are)
    - estis (you [plural] are)

    - sunt (they are)
2. Important Features for English Speakers:
    - Unlike English, Latin doesn't require pronouns (ego, tu, etc.) unless emphasizing
    - Word order is flexible: "Deus bonus est" = "Est Deus bonus" = "God is good"
    - The verb "sum" often links subject and predicate nominative
    - No continuous forms like "is being" exist in Latin
3. Common Uses in Christian Texts:
    - Statements of identity: "Ego sum via" (I am the way)
    - Religious formulas: "Gloria Patri sit" (Glory be to the Father)
    - Theological assertions: "Deus est" (God is/exists)
4. Key Forms for Beginners:
    - est (is) - Most common form
    - sunt (are) - Plural form
    - sit (may be/let be) - Subjunctive, used in prayers
    - erit (will be) - Future tense
    - erat (was) - Imperfect tense

### Part E (Cultural Context)

For English speakers studying Medieval Latin:

1. Religious Context:
    - "Sum" appears frequently in Biblical quotations
    - The phrase "Ego sum qui sum" (I am who I am) is God's self-revelation to Moses
    - Common in liturgical formulas like "Dominus vobiscum" (The Lord be with you)
2. Medieval Usage:
    - Essential in scholastic philosophy discussing existence and essence
    - Used in theological definitions and church documents
    - Key component of medieval hymns and prayers
3. Differences from Classical Latin:
    - More frequent use in abstract theological concepts
    - Simplified syntax in medieval church Latin
    - Often used in standardized religious formulas
4. Modern Relevance:
    - Still used in Catholic Church documents
    - Important for reading medieval manuscripts
    - Essential for understanding Christian theology

### Part F (Literary Citation)

# Section F-A (Interleaved Text)

**"In** *In* **the beginning** *principio* **was** *erat* **the Word"** *Verbum* (John 2:2)

# Section F-B (Complete Translation)

"In principio erat Verbum" - *"In the beginning was the Word"*

# Section F-C (Literary Analysis)

This opening of John's Gospel demonstrates the profound use of "sum" (here as "erat") in theological context. The imperfect tense "erat" suggests continuous existence, emphasizing the Word's eternal nature.

# Section F-D (Grammatical Notes)

1. "erat" - imperfect tense of "sum"
2. Shows past continuous aspect
3. Used for describing eternal truths
4. Typical word order: time phrase (in principio) + verb (erat) + subject (Verbum)

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# Genre Section: Liturgical Prayers

## Part A (Interleaved English and Latin Text)

2.16 **Blessed** *Benedictus* **be** *sit* **the Lord** *Dominus* **God** *Deus* **of Israel** *Israel*

2.17 **Holy** *Sanctus*, **holy** *sanctus*, **holy** *sanctus* **is** *est* **the Lord** *Dominus*

2.18 **My soul** *Anima mea* **is** *est* **troubled** *turbata*

2.19 **The Lord** *Dominus* **is** *est* **my shepherd** *pastor meus*

2.20 **Worthy** *Dignus* **is** *est* **the Lamb** *Agnus*

2.22 **Let us** *Simus* **be** *simus* **mindful** *memores*

2.22 **The chalice** *Calix* **of blessing** *benedictionis* **is** *est* **communion** *communicatio*

2.23 **Your word** *Verbum tuum* **is** *est* **truth** *veritas*

2.24 **Great** *Magna* **is** *est* **your faithfulness** *fidelitas tua*

2.25 **Be** *Este* **perfect** *perfecti*

2.26 **The Lord** *Dominus* **was** *erat* **my helper** *adiutor meus*

2.27 **Let there be** *Sit* **peace** *pax* **on earth** *in terra*

2.28 **My presence** *Praesentia mea* **will be** *erit* **with you** *tecum*

2.29 **Blessed** *Beata* **is** *est* **she who believed** *quae credidit*

2.30 **The kingdom** *Regnum* **of heaven** *caelorum* **is** *est* **at hand** *proximum*

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## Part B (Complete Latin Sentences with English Translations)

2.16 Benedictus sit Dominus Deus Israel. *Blessed be the Lord God of Israel.*

2.17 Sanctus, sanctus, sanctus est Dominus. *Holy, holy, holy is the Lord.*

2.18 Anima mea turbata est. *My soul is troubled.*

2.19 Dominus pastor meus est. *The Lord is my shepherd.*

2.20 Dignus est Agnus. *Worthy is the Lamb.*

2.22 Simus memores. *Let us be mindful.*

2.22 Calix benedictionis communicatio est. *The cup of blessing is communion.*

2.23 Verbum tuum veritas est. *Your word is truth.*

2.24 Magna est fidelitas tua. *Great is your faithfulness.*

2.25 Este perfecti. *Be perfect.*

2.26 Dominus erat adiutor meus. *The Lord was my helper.*

2.27 Sit pax in terra. *Let there be peace on earth.*

2.28 Praesentia mea erit tecum. *My presence will be with you.*

2.29 Beata est quae credidit. *Blessed is she who believed.*

2.30 Regnum caelorum proximum est. *The kingdom of heaven is at hand.*

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## Part C (Latin Text Only)

2.16 Benedictus sit Dominus Deus Israel.

2.17 Sanctus, sanctus, sanctus est Dominus.

2.18 Anima mea turbata est.

2.19 Dominus pastor meus est.

2.20 Dignus est Agnus.

2.22 Simus memores.

2.22 Calix benedictionis communicatio est.

2.23 Verbum tuum veritas est.

2.24 Magna est fidelitas tua.

2.25 Este perfecti.

2.26 Dominus erat adiutor meus.

2.27 Sit pax in terra.

2.28 Praesentia mea erit tecum.

2.29 Beata est quae credidit.

2.30 Regnum caelorum proximum est.

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### Part D (Grammar Notes for Genre Section)

Special features of "sum" in liturgical contexts:

1. Subjunctive Forms:
    - "sit" in blessings and prayers
    - "simus" in exhortations
    - "este" in commands
2. Word Order in Liturgical Latin:
    - Often more formal than classical Latin
    - Tendency to place "est" at the end of phrases
    - Emphasis through fronting of important words
3. Common Patterns:
    - Adjective + est constructions
    - Possessive expressions with "meus/tuus"
    - Present tense for eternal truths
    - Future tense in promises
    - Perfect tense in statements of faith
4. Special Vocabulary Notes:
    - Religious terminology
    - Biblical quotations
    - Liturgical formulas
    - Traditional epithets

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# Lesson 3 The Latinum Institute Ecclesiastical Latin Reading Course

## Reading Lesson for English Speakers to Learn Post-Classical and Medieval Latin

## Topic: Qui, Quae, Quod (Relative Pronouns)

### Part A (Interleaved English and Latin Text)

3.2 **Sanctus Petrus** *Saint Peter* **qui** *who* **claves** *the keys* **tenet** *holds* **caelorum** *of heaven* **est** *is* **apostolus** *an apostle*

3.2 **Virgo Maria** *Virgin Mary* **quae** *who* **Jesum** *Jesus* **portavit** *carried* **est** *is* **mater** *mother* **Dei** *of God*

3.3 **Verbum** *The Word* **quod** *which* **erat** *was* **in principio** *in the beginning* **Deus** *God* **erat** *was*

3.4 **Evangelium** *The Gospel* **quod** *which* **Marcus** *Mark* **scripsit** *wrote* **testimonium** *testimony* **est** *is*

3.5 **Sancti** *The saints* **qui** *who* **in pace** *in peace* **dormiunt** *sleep* **Deum** *God* **vident** *see*

3.6 **Ecclesia** *The Church* **quae** *which* **sancta** *holy* **est** *is* **numquam** *never* **peribit** *will perish*

3.7 **Sacramentum** *The sacrament* **quod** *which* **accipimus** *we receive* **corpus** *body* **Domini** *of the Lord* **est** *is*

3.8 **Angeli** *The angels* **qui** *who* **Deum** *God* **laudant** *praise* **in caelis** *in heaven* **sunt** *are*

3.9 **Crux** *The cross* **quae** *which* **Christum** *Christ* **portavit** *carried* **sancta** *holy* **est** *is*

3.10 **Psalterium** *The psalter* **quod** *which* **David** *David* **composuit** *composed* **sacrum** *sacred* **est** *is*

3.11 **Pontifex** *The pontiff* **qui** *who* **Ecclesiam** *the Church* **gubernat** *governs* **successor** *successor* **Petri** *of Peter* **est** *is*

3.12 **Scriptura** *The Scripture* **quae** *which* **veritatem** *truth* **docet** *teaches* **sancta** *holy* **est** *is*

3.13 **Templum** *The temple* **quod** *which* **fideles** *the faithful* **aedificaverunt** *built* **Deo** *to God* **dedicatum** *dedicated* **est** *is*

3.14 **Martyres** *The martyrs* **qui** *who* **fidem** *faith* **testificati sunt** *testified to* **coronam** *crown* **vitae** *of life* **acceperunt** *received*

3.15 **Sacrarium** *The sanctuary* **quod** *which* **reliquias** *relics* **continet** *contains* **sanctum** *holy* **est** *is*

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## Part B (Complete Latin Sentences with English Translations)

3.1 Sanctus Petrus qui claves caelorum tenet est apostolus. *Saint Peter who holds the keys of heaven is an apostle.*

3.2 Virgo Maria quae Jesum portavit est mater Dei. *The Virgin Mary who carried Jesus is the mother of God.*

3.3 Verbum quod erat in principio Deus erat. *The Word which was in the beginning was God.*

3.4 Evangelium quod Marcus scripsit testimonium est. *The Gospel which Mark wrote is testimony.*

3.5 Sancti qui in pace dormiunt Deum vident. *The saints who sleep in peace see God.*

3.6 Ecclesia quae sancta est numquam peribit. *The Church which is holy will never perish.*

3.7 Sacramentum quod accipimus corpus Domini est. *The sacrament which we receive is the body of the Lord.*

3.8 Angeli qui Deum laudant in caelis sunt. *The angels who praise God are in heaven.*

3.9 Crux quae Christum portavit sancta est. *The cross which carried Christ is holy.*

3.10 Psalterium quod David composuit sacrum est. *The psalter which David composed is sacred.*

3.11 Pontifex qui Ecclesiam gubernat successor Petri est. *The pontiff who governs the Church is the successor of Peter.*

3.12 Scriptura quae veritatem docet sancta est. *The Scripture which teaches truth is holy.*

3.13 Templum quod fideles aedificaverunt Deo dedicatum est. *The temple which the faithful built is dedicated to God.*

3.14 Martyres qui fidem testificati sunt coronam vitae acceperunt. *The martyrs who testified to the faith received the crown of life.*

3.15 Sacrarium quod reliquias continet sanctum est. *The sanctuary which contains relics is holy.*

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## Part C (Latin Text Only)

3.1 Sanctus Petrus qui claves caelorum tenet est apostolus.

3.2 Virgo Maria quae Jesum portavit est mater Dei.

3.3 Verbum quod erat in principio Deus erat.

3.4 Evangelium quod Marcus scripsit testimonium est.

3.5 Sancti qui in pace dormiunt Deum vident.

3.6 Ecclesia quae sancta est numquam peribit.

3.7 Sacramentum quod accipimus corpus Domini est.

3.8 Angeli qui Deum laudant in caelis sunt.

3.9 Crux quae Christum portavit sancta est.

3.10 Psalterium quod David composuit sacrum est.

3.11 Pontifex qui Ecclesiam gubernat successor Petri est.

3.12 Scriptura quae veritatem docet sancta est.

3.13 Templum quod fideles aedificaverunt Deo dedicatum est.

3.14 Martyres qui fidem testificati sunt coronam vitae acceperunt.

3.15 Sacrarium quod reliquias continet sanctum est.

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## Part D (Grammar Explanation for English Speakers)

The relative pronouns "qui, quae, quod" are essential elements in Latin grammar that English speakers will recognize as similar to "who, which, that." Here's how they work:

1. Forms and Gender:
    - qui = masculine "who/which/that"
    - quae = feminine "who/which/that"
    - quod = neuter "which/that"
2. Usage in English vs Latin:
    - In English, we often use "that" for things and "who" for people
    - Latin uses different forms based on grammatical gender, not natural gender

    - The pronoun must agree with its antecedent in gender and number
3. Word Order Differences:
    - English: The man who came to dinner...
    - Latin: Vir qui ad cenam venit... (more flexible word order)
4. Common Patterns:
    - Relative clauses often follow the noun they modify
    - The verb in relative clauses typically comes at the end
    - The relative pronoun begins its clause
5. Tips for English Speakers:
    - Remember that "qui" isn't always "who" - it depends on the antecedent
    - Look for the noun that comes before to determine gender
    - Don't assume "quae" means "who" for women - it's about grammatical gender

### Part E (Cultural Context for English Speakers)

Understanding relative pronouns in Medieval Latin requires awareness of their special role in Christian texts:

1. Biblical Context:
    - Many phrases come directly from the Vulgate Bible
    - Formulaic expressions using qui/quae/quod are common in prayers
    - These pronouns often introduce important theological concepts
2. Liturgical Use:
    - Found frequently in Mass prayers and responses
    - Used in hymns and religious poetry
    - Common in saints' lives and religious writings
3. Medieval Learning:
    - Essential for reading Church Fathers
    - Important in theological debates
    - Key to understanding medieval manuscripts
4. Modern Relevance:
    - Still used in Catholic Church documents
    - Important for reading historical texts
    - Helpful in understanding church inscriptions

### Part F (Literary Citation)

# Part F-A (Interleaved Text)

**"Pater noster,** *Our Father,* **qui** *who* **es** *are* **in caelis"** *in heaven* (From the Lord's Prayer, Vulgate Matthew 6:9)

# Part F-B (Complete Translation)

"Pater noster, qui es in caelis" *"Our Father, who art in heaven"*

# Part F-C (Literary Analysis)

This opening of the Lord's Prayer demonstrates the use of "qui" in one of the most fundamental Christian texts. The relative pronoun "qui" introduces the descriptive clause about God's location, creating a formal yet intimate address.

# Part F-D (Grammatical Commentary)

- "qui" agrees with "Pater" (masculine singular)
- "es" is second person singular of "esse" (to be)
- The relative clause is descriptive, not restrictive
- Word order follows Latin patterns while remaining clear

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# Genre Section: Medieval Hymns

## Part A (Interleaved English and Latin Text)

3.16 **Agnus Dei** *Lamb of God* **qui** *who* **tollis** *takes away* **peccata** *the sins* **mundi** *of the world* **miserere** *have mercy* **nobis** *on us*

3.17 **Regina caeli** *Queen of heaven* **quae** *who* **laetare** *rejoice* **alleluia** *alleluia* **quia** *because* **resurrexit** *he has risen*

3.18 **Spiritus** *The Spirit* **qui** *who* **a Patre** *from the Father* **procedit** *proceeds* **illuminat** *illuminates* **nos** *us*

3.19 **Ave Maria** *Hail Mary* **quae** *who* **gratia plena** *full of grace* **Dominus** *the Lord* **tecum** *with you* **est** *is*

3.20 **Sanctus Michael** *Saint Michael* **qui** *who* **contra draconem** *against the dragon* **pugnat** *fights* **defensor** *defender* **est** *is*

3.21 **Gloria** *Glory* **quod** *which* **angeli** *angels* **cantant** *sing* **sanctissimum** *most holy* **est** *is*

3.22 **Crux sancta** *Holy cross* **quae** *which* **salutem** *salvation* **portat** *carries* **signum** *sign* **redemptionis** *of redemption* **est** *is*

3.23 **Christe** *O Christ* **qui** *who* **lux** *light* **es** *are* **et dies** *and day* **noctem** *night* **illuminas** *illuminate*

3.24 **Corpus** *Body* **quod** *which* **pro nobis** *for us* **traditum** *given* **est** *is* **salvat** *saves* **nos** *us*

3.25 **Sanguis** *Blood* **qui** *which* **pro multis** *for many* **effunditur** *is poured out* **sanctus** *holy* **est** *is*

3.26 **Salvator** *Savior* **qui** *who* **mortem** *death* **vincit** *conquers* **spem** *hope* **dat** *gives*

3.27 **Fides** *Faith* **quae** *which* **montes** *mountains* **movet** *moves* **donum** *gift* **Dei** *of God* **est** *is*

3.28 **Sacrificium** *Sacrifice* **quod** *which* **offerimus** *we offer* **acceptabile** *acceptable* **est** *is*

3.29 **Lumen** *Light* **quod** *which* **in tenebris** *in darkness* **lucet** *shines* **Christus** *Christ* **est** *is*

3.30 **Calix** *Chalice* **qui** *which* **benedictionem** *blessing* **continet** *contains* **sanctificatus** *sanctified* **est** *is*

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## Part B (Complete Latin Sentences with English Translations)

3.16 Agnus Dei qui tollis peccata mundi miserere nobis. *Lamb of God who takes away the sins of the world, have mercy on us.*

3.17 Regina caeli quae laetare alleluia quia resurrexit. *Queen of heaven who rejoices, alleluia, because he has risen.*

3.18 Spiritus qui a Patre procedit illuminat nos. *The Spirit who proceeds from the Father illuminates us.*

3.19 Ave Maria quae gratia plena Dominus tecum est. *Hail Mary who is full of grace, the Lord is with you.*

3.20 Sanctus Michael qui contra draconem pugnat defensor est. *Saint Michael who fights against the dragon is a defender.*

3.21 Gloria quod angeli cantant sanctissimum est. *The glory which angels sing is most holy.*

3.22 Crux sancta quae salutem portat signum redemptionis est. *The holy cross which carries salvation is the sign of redemption.*

3.23 Christe qui lux es et dies noctem illuminas. *O Christ who are light and day, you illuminate the night.*

3.24 Corpus quod pro nobis traditum est salvat nos. *The body which is given for us saves us.*

3.25 Sanguis qui pro multis effunditur sanctus est. *The blood which is poured out for many is holy.*

3.26 Salvator qui mortem vincit spem dat. *The Savior who conquers death gives hope.*

3.27 Fides quae montes movet donum Dei est. *Faith which moves mountains is a gift of God.*

3.28 Sacrificium quod offerimus acceptabile est. *The sacrifice which we offer is acceptable.*

3.29 Lumen quod in tenebris lucet Christus est. *The light which shines in darkness is Christ.*

3.30 Calix qui benedictionem continet sanctificatus est. *The chalice which contains blessing is sanctified.*

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## Part C (Latin Text Only)

3.16 Agnus Dei qui tollis peccata mundi miserere nobis.

3.17 Regina caeli quae laetare alleluia quia resurrexit.

3.18 Spiritus qui a Patre procedit illuminat nos.

3.19 Ave Maria quae gratia plena Dominus tecum est.

3.20 Sanctus Michael qui contra draconem pugnat defensor est.

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3.25 Sanguis qui pro multis effunditur sanctus est.

3.26 Salvator qui mortem vincit spem dat.

3.27 Fides quae montes movet donum Dei est.

3.28 Sacrificium quod offerimus acceptabile est.

3.29 Lumen quod in tenebris lucet Christus est.

3.30 Calix qui benedictionem continet sanctificatus est.

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## Part D (Grammatical and Liturgical Commentary for English Speakers)

The Medieval Hymn genre demonstrates specific uses of qui/quae/quod in liturgical contexts:

1. Formulaic Patterns:
    - Opening invocations ("Agnus Dei qui...")
    - Descriptive attributes of divine persons
    - Theological statements about sacred objects
2. Liturgical Functions:
    - Used in Mass settings
    - Found in Divine Office hymns
    - Present in processional chants
    - Essential in Eucharistic prayers
3. Special Features:
    - Relative clauses often express theological truths
    - Many phrases come directly from Scripture
    - Word order may be altered for musical purposes
    - Pronouns frequently refer to sacred persons or objects
4. Tips for English Speakers:
    - Look for recurring patterns in prayers
    - Notice how relative clauses add theological meaning
    - Observe how pronouns link divine attributes
    - Pay attention to liturgical formulas
5. Musical Considerations:
    - Relative clauses often correspond to musical phrases
    - Pronouns may be emphasized in chant
    - Word order sometimes adjusted for melody
    - Repetition of qui/quae/quod creates rhythm

# Lesson 4 The Latinum Institute Ecclesiastical Latin Reading Course

# Lectio IV: The Enclitic 'que' (and)

A Reading Lesson for English Speakers Learning Post-Classical and Medieval Latin

## Part A (Interleaved English and Latin Text)

4.1 **The Lord** *Dominus* **and** *que* **the Spirit** *Spiritus* **guide us** *nos ducunt*

4.2 **The bread** *panis* **and** *que* **the wine** *vinum* **are blessed** *benedicuntur*

4.3 **The priest** *sacerdos* **and** *que* **the people** *populus* **pray** *orant*

4.4 **Heaven** *caelum* **and** *que* **earth** *terra* **praise Him** *Eum laudant*

4.5 **Grace** *gratia* **and** *que* **truth** *veritas* **came** *venerunt*

4.6 **The body** *corpus* **and** *que* **the blood** *sanguis* **sanctify** *sanctificant*

4.7 **Light** *lux* **and** *que* **darkness** *tenebrae* **separate** *separantur*

4.8 **Angels** *angeli* **and** *que* **saints** *sancti* **worship** *adorant*

4.9 **Faith** *fides* **and** *que* **works** *opera* **save** *salvant*

4.10 **The cross** *crux* **and** *que* **the crown** *corona* **symbolize** *significant*

4.11 **Peace** *pax* **and** *que* **justice** *iustitia* **reign** *regnant*

4.12 **The shepherd** *pastor* **and** *que* **the flock** *grex* **gather** *congregantur*

4.13 **Wisdom** *sapientia* **and** *que* **love** *caritas* **guide** *ducunt*

4.14 **The church** *ecclesia* **and** *que* **the faithful** *fideles* **celebrate** *celebrant*

4.15 **Life** *vita* **and** *que* **death** *mors* **transform** *transformant*

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## Part B (Complete Sentences with Translations)

4.1 Dominusque Spiritus nos ducunt. *The Lord and the Spirit guide us.*

4.2 Panisque vinum benedicuntur. *The bread and wine are blessed.*

4.3 Sacerdosque populus orant. *The priest and the people pray.*

4.4 Caelumque terra Eum laudant. *Heaven and earth praise Him.*

4.5 Gratiaque veritas venerunt. *Grace and truth came.*

4.6 Corpusque sanguis sanctificant. *The body and blood sanctify.*

4.7 Luxque tenebrae separantur. *Light and darkness separate.*

4.8 Angelique sancti adorant. *Angels and saints worship.*

4.9 Fidesque opera salvant. *Faith and works save.*

4.10 Cruxque corona significant. *The cross and crown symbolize.*

4.11 Paxque iustitia regnant. *Peace and justice reign.*

4.12 Pastorque grex congregantur. *The shepherd and flock gather.*

4.13 Sapientiaque caritas ducunt. *Wisdom and love guide.*

4.14 Ecclesiaque fideles celebrant. *The church and the faithful celebrate.*

4.15 Vitaque mors transformant. *Life and death transform.*

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# Part C (Latin Text Only)

4.1 Dominusque Spiritus nos ducunt.

4.2 Panisque vinum benedicuntur.

4.3 Sacerdosque populus orant.

4.4 Caelumque terra Eum laudant.

4.5 Gratiaque veritas venerunt.

4.6 Corpusque sanguis sanctificant.

4.7 Luxque tenebrae separantur.

4.8 Angelique sancti adorant.

4.9 Fidesque opera salvant.

4.10 Cruxque corona significant.

4.11 Paxque iustitia regnant.

4.12 Pastorque grex congregantur.

4.13 Sapientiaque caritas ducunt.

4.14 Ecclesiaque fideles celebrant.

4.15 Vitaque mors transformant.

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# Part D (Grammar Explanation for English Speakers)

The enclitic 'que' is a fundamental connecting word in Latin that English speakers should understand carefully:

1. Basic Function:
    - 'Que' means "and"
    - It always attaches to the end of the second word it connects
    - It's written as one word with what it follows
2. Key Differences from English:

- Unlike English "and" which stands alone, 'que' attaches to words
- Example: "panis vinum" becomes "panisque vinum" (bread and wine)

3. Usage Rules:
    - Never starts a sentence
    - Always follows the word it connects
    - Creates one unit with its host word
4. Pronunciation Guide for English Speakers:
    - The 'que' is pronounced as "kweh"
    - Stress remains on the original word
    - Example: paˈnisque (PAH-nis-kweh)
5. Common Patterns for English Learners:
    - Noun + que + noun (most common)
    - Abstract concepts paired together
    - Liturgical paired items

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# Part E (Cultural Context for English Speakers)

The use of 'que' in Christian Latin texts reflects important theological and liturgical concepts:

1. Liturgical Pairs:
    - Bread and wine (panisque vinum)
    - Body and blood (corpusque sanguis) These pairs are fundamental to Christian worship
2. Historical Context:
    - Medieval scribes often used 'que' to save space in manuscripts
    - Common in prayers and hymns where rhythm matters
3. Modern Usage:
    - Still used in Catholic liturgical Latin
    - Found frequently in church documents
    - Important for reading Christian texts
4. Cultural Significance:
    - Pairs often represent theological completeness
    - Used in formal religious language
    - Reflects Latin's continued role in Christianity

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# Part F (Literary Citation)

## F-A (Interleaved Text)

From the Te Deum: **Heaven** *caeli* **and** *que* **earth** *terra* **are full** *pleni sunt* **of** *de* **Your glory** *gloria tua*

## F-B (Complete Translation)

"Caelique terra pleni sunt de gloria tua" *Heaven and earth are full of Your glory*

### F-C (Literary Analysis)

The Te Deum is one of the most ancient Christian hymns, still used today. This line demonstrates the elegant use of 'que' to connect heaven and earth in cosmic praise.

### F-D (Grammar Notes)

- Caeli (nominative plural) + que
- Terra (nominative singular)
- Pleni sunt (plural verb agreeing with compound subject)
- De + ablative construction

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# Genre Section: Medieval Christian Prayers

# Part A (Interleaved Text)

4.16 **The Father** *Pater* **and** *que* **the Son** *Filius* **and** *que* **the Holy Spirit** *Spiritus Sanctus* **reign forever** *in aeternum regnant*

4.17 **Mary** *Maria* **and** *que* **Joseph** *Ioseph* **guard** *custodiunt* **the holy child** *puerum sanctum*

4.18 **The psalms** *psalmi* **and** *que* **the hymns** *hymni* **rise** *ascendunt* **to heaven** *ad caelum*

4.19 **The blessed** *beati* **and** *que* **the martyrs** *martyres* **intercede** *intercedunt* **for us** *pro nobis*

4.20 **Grace** *gratia* **and** *que* **mercy** *misericordia* **flow** *fluunt* **from the throne** *de throno*

4.21 **The incense** *thus* **and** *que* **the prayers** *orationes* **rise** *ascendunt* **before God** *ante Deum*

4.22 **The faithful** *fideles* **and** *que* **the catechumens** *catechumeni* **gather** *congregantur* **in the church** *in ecclesia*

4.23 **Hope** *spes* **and** *que* **charity** *caritas* **strengthen** *corroborant* **the believers** *credentes*

4.24 **The confessors** *confessores* **and** *que* **the virgins** *virgines* **praise** *laudant* **the Lord** *Dominum*

4.25 **The angels** *angeli* **and** *que* **the archangels** *archangeli* **serve** *serviunt* **in heaven** *in caelo*

4.26 **The body** *corpus* **and** *que* **the soul** *anima* **are sanctified** *sanctificantur* **by grace** *gratia*

4.27 **The altar** *altare* **and** *que* **the sanctuary** *sanctuarium* **are blessed** *benedicuntur*

4.28 **Wisdom** *sapientia* **and** *que* **understanding** *intellectus* **come** *veniunt* **from above** *desuper*

4.29 **The Gospel** *evangelium* **and** *que* **tradition** *traditio* **guide** *ducunt* **the faithful** *fideles*

4.30 **Peace** *pax* **and** *que* **benediction** *benedictio* **descend** *descendunt* **upon us** *super nos*

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# Part B (Complete Sentences with Translations)

4.16 Paterque Filiusque Spiritus Sanctus in aeternum regnant. *The Father and the Son and the Holy Spirit reign forever.*

4.17 Mariaque Ioseph puerum sanctum custodiunt. *Mary and Joseph guard the holy child.*

4.18 Psalmique hymni ad caelum ascendunt. *The psalms and hymns rise to heaven.*

4.19 Beatique martyres pro nobis intercedunt. *The blessed and the martyrs intercede for us.*

4.20 Gratiaque misericordia de throno fluunt. *Grace and mercy flow from the throne.*

4.21 Thusque orationes ante Deum ascendunt. *The incense and prayers rise before God.*

4.22 Fidelesque catechumeni in ecclesia congregantur. *The faithful and catechumens gather in the church.*

4.23 Spesque caritas credentes corroborant. *Hope and charity strengthen the believers.*

4.24 Confessoresque virgines Dominum laudant. *The confessors and virgins praise the Lord.*

4.25 Angelique archangeli in caelo serviunt. *The angels and archangels serve in heaven.*

4.26 Corpusque anima gratia sanctificantur. *The body and soul are sanctified by grace.*

4.27 Altareque sanctuarium benedicuntur. *The altar and sanctuary are blessed.*

4.28 Sapientiaque intellectus desuper veniunt. *Wisdom and understanding come from above.*

4.29 Evangeliumque traditio fideles ducunt. *The Gospel and tradition guide the faithful.*

4.30 Paxque benedictio super nos descendunt. *Peace and benediction descend upon us.*

# Part C (Latin Text Only)

4.16 Paterque Filiusque Spiritus Sanctus in aeternum regnant.

4.17 Mariaque Ioseph puerum sanctum custodiunt.

4.18 Psalmique hymni ad caelum ascendunt.

4.19 Beatique martyres pro nobis intercedunt.

4.20 Gratiaque misericordia de throno fluunt.

4.21 Thusque orationes ante Deum ascendunt.

4.22 Fidelesque catechumeni in ecclesia congregantur.

4.23 Spesque caritas credentes corroborant.

4.24 Confessoresque virgines Dominum laudant.

4.25 Angelique archangeli in caelo serviunt.

4.26 Corpusque anima gratia sanctificantur.

4.27 Altareque sanctuarium benedicuntur.

4.28 Sapientiaque intellectus desuper veniunt.

4.29 Evangeliumque traditio fideles ducunt.

4.30 Paxque benedictio super nos descendunt.

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## Part D (Grammar Explanation)

In Medieval Christian prayers, 'que' serves several special functions:

1. Triple Connections:
    - Can link three items (as in 4.16 with the Trinity)
    - Each 'que' adds equal weight to the connected terms
2. Liturgical Language:
    - Often pairs complementary religious concepts
    - Creates rhythm in prayer formulas
    - Links earthly and heavenly elements
3. Verb Agreement:
    - Compound subjects joined by 'que' take plural verbs
    - Example: "Psalmique hymni ascendunt"
4. Word Order in Prayers:
    - More flexible than classical Latin
    - Often puts important religious terms first
    - Maintains rhythmic patterns typical of medieval prayer
5. Special Religious Vocabulary:
    - Pairs often have theological significance
    - Common combinations in liturgical texts
    - Traditional prayer formulas

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# Lesson 5 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 5: The Preposition "in"

## Part A (Interlinear English-Latin Text)

5.1 **The monks** *monachi* **pray** *orant* **in** *in* **the monastery** *monasterio* **daily** *cotidie*

5.2 **The bishop** *episcopus* **preaches** *praedicat* **in** *in* **the cathedral** *cathedrali* **on Sunday** *die dominica*

5.3 **Many pilgrims** *multi peregrini* **gather** *congregant* **in** *in* **Rome** *Roma* **for Easter** *ad Pascha*

5.4 **The priest** *sacerdos* **celebrates Mass** *Missam celebrat* **in** *in* **the chapel** *sacello* **at dawn** *prima luce*

5.5 **Sacred relics** *sacrae reliquiae* **rest** *quiescunt* **in** *in* **golden vessels** *vasis aureis*

5.6 **The faithful** *fideles* **kneel** *genua flectunt* **in** *in* **prayer** *oratione* **before God** *coram Deo*

5.7 **The bells** *campanae* **ring** *sonant* **in** *in* **the tower** *turri* **for Vespers** *ad Vesperas*

5.8 **The scribes** *scribae* **work** *laborant* **in** *in* **the scriptorium** *scriptorio* **with diligence** *diligenter*

5.9 **The saints** *sancti* **dwell** *habitant* **in** *in* **heaven** *caelo* **with Christ** *cum Christo*

5.10 **The children** *pueri* **sing** *cantant* **in** *in* **the choir** *choro* **with joy** *cum gaudio*

5.11 **The candles** *candelae* **burn** *ardent* **in** *in* **the sanctuary** *sanctuario* **day and night** *die noctuque*

5.12 **Many books** *multi libri* **are kept** *servantur* **in** *in* **the library** *bibliotheca* **of the abbey** *abbatiae*

5.13 **The hermit** *eremita* **lives** *vivit* **in** *in* **solitude** *solitudine* **in the desert** *in deserto*

5.14 **The Gospel** *Evangelium* **is proclaimed** *proclamatur* **in** *in* **all languages** *omnibus linguis*

5.15 **The Holy Spirit** *Spiritus Sanctus* **dwells** *habitat* **in** *in* **the hearts** *cordibus* **of believers** *fidelium*

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# Part B (Complete Latin Sentences with English Translation)

5.1 Monachi in monasterio cotidie orant. *The monks pray in the monastery daily.*

5.2 Episcopus in cathedrali die dominica praedicat. *The bishop preaches in the cathedral on Sunday.*

5.3 Multi peregrini in Roma ad Pascha congregant. *Many pilgrims gather in Rome for Easter.*

5.4 Sacerdos in sacello prima luce Missam celebrat. *The priest celebrates Mass in the chapel at dawn.*

5.5 Sacrae reliquiae in vasis aureis quiescunt. *Sacred relics rest in golden vessels.*

5.6 Fideles in oratione coram Deo genua flectunt. *The faithful kneel in prayer before God.*

5.7 Campanae in turri ad Vesperas sonant. *The bells ring in the tower for Vespers.*

5.8 Scribae in scriptorio diligenter laborant. *The scribes work in the scriptorium with diligence.*

5.9 Sancti in caelo cum Christo habitant. *The saints dwell in heaven with Christ.*

5.10 Pueri in choro cum gaudio cantant. *The children sing in the choir with joy.*

5.11 Candelae in sanctuario die noctuque ardent. *The candles burn in the sanctuary day and night.*

5.12 Multi libri in bibliotheca abbatiae servantur. *Many books are kept in the library of the abbey.*

5.13 Eremita in solitudine in deserto vivit. *The hermit lives in solitude in the desert.*

5.14 Evangelium in omnibus linguis proclamatur. *The Gospel is proclaimed in all languages.*

5.15 Spiritus Sanctus in cordibus fidelium habitat. *The Holy Spirit dwells in the hearts of believers.*

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# Part C (Latin Text Only)

5.1 Monachi in monasterio cotidie orant.

5.2 Episcopus in cathedrali die dominica praedicat.

5.3 Multi peregrini in Roma ad Pascha congregant.

5.4 Sacerdos in sacello prima luce Missam celebrat.

5.5 Sacrae reliquiae in vasis aureis quiescunt.

5.6 Fideles in oratione coram Deo genua flectunt.

5.7 Campanae in turri ad Vesperas sonant.

5.8 Scribae in scriptorio diligenter laborant.

5.9 Sancti in caelo cum Christo habitant.

5.10 Pueri in choro cum gaudio cantant.

5.11 Candelae in sanctuario die noctuque ardent.

5.12 Multi libri in bibliotheca abbatiae servantur.

5.13 Eremita in solitudine in deserto vivit.

5.14 Evangelium in omnibus linguis proclamatur.

5.15 Spiritus Sanctus in cordibus fidelium habitat.

# Part D (Grammar Explanation)

For English speakers learning ecclesiastical Latin, the preposition "in" requires special attention:

1. Basic Usage:
    - With ablative case: location "in/at/on" (where something is)
    - With accusative case: motion "into/onto" (where something is going)
2. Case Forms:
    - Ablative examples:
        - in monasterio (in the monastery)
        - in caelo (in heaven)
    - Accusative examples:
        - in ecclesiam (into the church)
        - in urbem (into the city)
3. Common Patterns in Church Latin:
    - Physical locations: in ecclesia (in church)
    - Abstract concepts: in oratione (in prayer)
    - Time expressions: in die (on the day)
    - States of being: in pace (in peace)
4. Important Rules:
    - "In" never changes form

- The noun following "in" must change case
- Ablative shows location/state
- Accusative shows movement/direction

5. Special Uses in Christian Texts:
    - Formulaic phrases: in nomine Patris (in the name of the Father)
    - Liturgical expressions: in aeternum (forever)
    - Biblical quotations: in principio (in the beginning)

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# Part E (Cultural Context)

Understanding "in" in ecclesiastical Latin connects you to centuries of Christian tradition:

1. Historical Context:
    - Used extensively in the Vulgate Bible
    - Essential in liturgical texts
    - Common in papal documents
    - Frequent in monastic rules
2. Liturgical Usage:
    - Mass formulae: "in spiritu humilitatis"
    - Prayer endings: "in saecula saeculorum"
    - Blessing formulas: "in nomine Domini"
    - Ritual instructions: "in medio altaris"
3. Theological Significance:
    - Expresses divine presence: "in quo vivimus"
    - Indicates spiritual states: "in gratia"
    - Describes mystical union: "in Christo"
    - Marks sacred time: "in die Pentecostes"
4. Modern Application:
    - Still used in Vatican documents
    - Present in modern Latin liturgy
    - Found in church inscriptions
    - Used in ecclesiastical titles

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# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

**In** *in* **the beginning** *principio* **was** *erat* **the Word** *Verbum*

- John 1:1 (Vulgate)

## Part F-B (Complete Translation)

"In principio erat Verbum" - *In the beginning was the Word*

### Part F-C (Literary Analysis)

This famous opening of John's Gospel exemplifies the use of "in" with the ablative to indicate both temporal and spiritual states. The phrase has become one of the most recognized in Christian Latin literature.

### Part F-D (Grammatical Notes)

- "In principio": ablative case showing time/state
- Historical present tense "erat" for timeless truth
- Word order follows Latin pattern: preposition + noun + verb + subject
- No article "the" in Latin, supplied in English

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# Genre Section: Medieval Latin Hymns

# Part A (Interlinear English-Latin Text)

5.16 **Glory** *Gloria* **to God** *Deo* **in** *in* **the highest** *excelsis* **we sing** *cantamus* **with joy** *cum laetitia*

5.17 **The angels** *angeli* **praise** *laudant* **the Lord** *Dominum* **in** *in* **sweet harmony** *dulci harmonia*

5.18 **In** *in* **the silence** *silentio* **of night** *noctis* **we contemplate** *contemplamur* **divine mysteries** *mysteria divina*

5.19 **Christ** *Christus* **reigns** *regnat* **in** *in* **eternal glory** *gloria aeterna* **forever** *in aeternum*

5.20 **We worship** *adoramus* **in** *in* **spirit** *spiritu* **and** *et* **truth** *veritate* **always** *semper*

5.21 **The faithful** *fideles* **rejoice** *gaudent* **in** *in* **the Lord's presence** *praesentia Domini* **with psalms** *cum psalmis*

5.22 **In** *in* **our hearts** *cordibus nostris* **burns** *ardet* **the fire** *ignis* **of divine love** *amoris divini*

5.23 **The saints** *sancti* **sing praises** *laudes cantant* **in** *in* **heavenly courts** *atriis caelestibus*

5.24 **We find peace** *pacem invenimus* **in** *in* **the shadow** *umbra* **of Your wings** *alarum tuarum*

5.25 **In** *in* **the morning** *matutino* **we praise** *laudamus* **Your holy name** *nomen sanctum tuum*

5.26 **The Church** *Ecclesia* **rejoices** *exsultat* **in** *in* **Christ's victory** *victoria Christi*

5.27 **In** *in* **Your light** *lumine tuo* **we see** *videmus* **light** *lumen*

5.28 **We dwell** *habitamus* **in** *in* **the house** *domo* **of the Lord** *Domini* **forever** *in aeternum*

5.29 **All creation** *omnis creatura* **sings** *cantat* **in** *in* **harmony** *harmonia* **to God** *ad Deum*

5.30 **In** *in* **praise** *laudibus* **and** *et* **thanksgiving** *gratiarum actione* **we lift our hearts** *corda elevamus*

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# Part B (Complete Latin Sentences with English Translation)

5.16 Gloria Deo in excelsis cum laetitia cantamus. *We sing glory to God in the highest with joy.*

5.17 Angeli Dominum in dulci harmonia laudant. *The angels praise the Lord in sweet harmony.*

5.18 In silentio noctis mysteria divina contemplamur. *In the silence of night we contemplate divine mysteries.*

5.19 Christus in gloria aeterna in aeternum regnat. *Christ reigns in eternal glory forever.*

5.20 In spiritu et veritate semper adoramus. *We worship in spirit and truth always.*

5.21 Fideles in praesentia Domini cum psalmis gaudent. *The faithful rejoice in the Lord's presence with psalms.*

5.22 In cordibus nostris ignis amoris divini ardet. *In our hearts burns the fire of divine love.*

5.23 Sancti in atriis caelestibus laudes cantant. *The saints sing praises in heavenly courts.*

5.24 In umbra alarum tuarum pacem invenimus. *We find peace in the shadow of Your wings.*

5.25 In matutino nomen sanctum tuum laudamus. *In the morning we praise Your holy name.*

5.26 Ecclesia in victoria Christi exsultat. *The Church rejoices in Christ's victory.*

5.27 In lumine tuo videmus lumen. *In Your light we see light.*

5.28 In domo Domini in aeternum habitamus. *We dwell in the house of the Lord forever.*

5.29 Omnis creatura in harmonia ad Deum cantat. *All creation sings in harmony to God.*

5.30 In laudibus et gratiarum actione corda elevamus. *In praise and thanksgiving we lift our hearts.*

# Part C (Latin Text Only)

5.16 Gloria Deo in excelsis cum laetitia cantamus.

5.17 Angeli Dominum in dulci harmonia laudant.

5.18 In silentio noctis mysteria divina contemplamur.

5.19 Christus in gloria aeterna in aeternum regnat.

5.20 In spiritu et veritate semper adoramus.

5.21 Fideles in praesentia Domini cum psalmis gaudent.

5.22 In cordibus nostris ignis amoris divini ardet.

5.23 Sancti in atriis caelestibus laudes cantant.

5.24 In umbra alarum tuarum pacem invenimus.

5.25 In matutino nomen sanctum tuum laudamus.

5.26 Ecclesia in victoria Christi exsultat.

5.27 In lumine tuo videmus lumen.

5.28 In domo Domini in aeternum habitamus.

5.29 Omnis creatura in harmonia ad Deum cantat.

5.30 In laudibus et gratiarum actione corda elevamus.

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# Part D (Grammar Notes for Hymn Genre)

The use of "in" in Latin hymns requires special attention to these patterns:

1. Liturgical Formulas:
    - "in excelsis" (in the highest) - fixed ablative phrase
    - "in aeternum" (forever) - accusative of duration
    - "in spiritu" (in spirit) - ablative of manner
    - "in laudibus" (in praises) - ablative of circumstance
2. Poetic Word Order:
    - "In" often begins lines for emphasis
    - Adjectives frequently separated from nouns
    - Verbs often placed at line ends
    - Parallel structures common with "in" phrases
3. Special Uses in Hymnody:
    - Abstract concepts: "in harmonia" (in harmony)
    - Divine attributes: "in gloria" (in glory)
    - Spiritual states: "in silentio" (in silence)
    - Mystical expressions: "in lumine" (in light)
4. Common Patterns:
    - Time expressions: "in matutino" (in the morning)
    - Place expressions: "in atriis" (in the courts)
    - State expressions: "in praesentia" (in the presence)
    - Action expressions: "in laudibus" (in praises)
5. Metrical Considerations:
    - "In" can be stressed or unstressed
    - Often used to create dactylic rhythm
    - Helps maintain syllable count
    - Creates rhythmic patterns with ablatives
6. Stylistic Features:
    - Repetition of "in" for emphasis
    - Parallel structures with multiple "in" phrases
    - Chiastic arrangements using "in"
    - Anaphora beginning multiple lines with "in"
7. Important Vocabulary Combinations:
    - Divine presence: "in gloria," "in lumine"
    - Worship contexts: "in spiritu," "in laudibus"
    - Sacred space: "in domo Domini," "in atriis"
    - Spiritual experience: "in silentio," "in harmonia"

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# Lesson 6 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Reading Lesson 6: nōn (not)

## Part A (Interlinear English-Latin Text)

6.1 **The monk** *monachus* **does not** *nōn* **speak** *loquitur* **during prayer** *in oratione*

6.2 **God** *Deus* **does not** *nōn* **abandon** *dēserit* **the faithful** *fidēlēs*

6.3 **The bishop** *episcopus* **does not** *nōn* **travel** *iter facit* **in winter** *hieme*

6.4 **The pilgrim** *peregrīnus* **does not** *nōn* **fear** *timet* **the journey** *iter*

6.5 **The abbot** *abbās* **does not** *nōn* **sleep** *dormit* **before matins** *ante matutinas*

6.6 **Truth** *veritas* **does not** *nōn* **change** *mutatur* **with time** *tempore*

6.7 **The priest** *sacerdos* **does not** *nōn* **forget** *obliviscitur* **his duties** *officiōrum suōrum*

6.8 **The church** *ecclesia* **does not** *nōn* **close** *clauditur* **its doors** *portas suās*

6.9 **Faith** *fides* **does not** *nōn* **waver** *vacillat* **in trials** *in temptationibus*

6.10 **The bells** *campanae* **do not** *nōn* **ring** *sonant* **during Lent** *in Quadragesimā*

6.11 **The scriptures** *scripturae* **do not** *nōn* **lie** *mentiuntur*

6.12 **Evil** *malum* **does not** *nōn* **triumph** *vincit* **over good** *bonum*

6.13 **The soul** *anima* **does not** *nōn* **perish** *perit* **with the body** *cum corpore*

6.14 **Grace** *gratia* **does not** *nōn* **depend on** *pendet ex* **works alone** *sōlīs operibus*

6.15 **The faithful** *fidēlēs* **do not** *nōn* **despair** *dēspērant* **in darkness** *in tenebrīs*

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## Part B (Complete Latin Sentences with English Translation)

6.1 Monachus nōn loquitur in oratione. *The monk does not speak during prayer.*

6.2 Deus nōn dēserit fidēlēs. *God does not abandon the faithful.*

6.3 Episcopus nōn iter facit hieme. *The bishop does not travel in winter.*

6.4 Peregrīnus nōn timet iter. *The pilgrim does not fear the journey.*

6.5 Abbās nōn dormit ante matutinas. *The abbot does not sleep before matins.*

6.6 Veritas nōn mutatur tempore. *Truth does not change with time.*

6.7 Sacerdos nōn obliviscitur officiōrum suōrum. *The priest does not forget his duties.*

6.8 Ecclesia nōn claudit portas suās. *The church does not close its doors.*

6.9 Fides nōn vacillat in temptationibus. *Faith does not waver in trials.*

6.10 Campanae nōn sonant in Quadragesimā. *The bells do not ring during Lent.*

6.11 Scripturae nōn mentiuntur. *The scriptures do not lie.*

6.12 Malum nōn vincit bonum. *Evil does not triumph over good.*

6.13 Anima nōn perit cum corpore. *The soul does not perish with the body.*

6.14 Gratia nōn pendet ex sōlīs operibus. *Grace does not depend on works alone.*

6.15 Fidēlēs nōn dēspērant in tenebrīs. *The faithful do not despair in darkness.*

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# Part C (Latin Text Only)

6.1 Monachus nōn loquitur in oratione.

6.2 Deus nōn dēserit fidēlēs.

6.3 Episcopus nōn iter facit hieme.

6.4 Peregrīnus nōn timet iter.

6.5 Abbās nōn dormit ante matutinas.

6.6 Veritas nōn mutatur tempore.

6.7 Sacerdos nōn obliviscitur officiōrum suōrum.

6.8 Ecclesia nōn claudit portas suās.

6.9 Fides nōn vacillat in temptationibus.

6.10 Campanae nōn sonant in Quadragesimā.

6.11 Scripturae nōn mentiuntur.

6.12 Malum nōn vincit bonum.

6.13 Anima nōn perit cum corpore.

6.14 Gratia nōn pendet ex sōlīs operibus.

6.15 Fidēlēs nōn dēspērant in tenebrīs.

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# Part D (Grammar Explanation for English Speakers)

The Latin negative particle "nōn" differs from English negation in several important ways:

1. Position in the Sentence:
    - Latin: "nōn" typically comes directly before the word it negates
    - English: "not" follows helping verbs (do not, does not, did not)
2. Simple Negation:
    - Latin: Just add "nōn" before the verb

    - English: Requires "do/does/did" + "not"
3. Key Differences from English:
    - No double negatives in Latin (they cancel in English)
    - No contracted forms (like English "don't")
    - More flexible word order possible in Latin
4. Common Patterns:
    - With present tense: nōn + present (nōn dormit = does not sleep)
    - With perfect tense: nōn + perfect (nōn vēnit = did not come)
    - With infinitives: nōn + infinitive (nōn dormīre = not to sleep)
5. Important Rules:
    - "nōn" affects the whole clause following it
    - Can negate any word, not just verbs
    - Creates opposite meaning without changing grammar

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# Part E (Cultural Context for English Speakers)

Understanding "nōn" in Medieval Latin requires awareness of its use in Christian contexts:

1. Religious Significance:
    - Used in important theological statements
    - Common in Biblical translations
    - Frequent in liturgical texts
    - Essential in doctrinal formulations
2. Medieval Usage:
    - Found throughout monastery rules
    - Used in church law (canon law)
    - Common in prayers and hymns
    - Important in theological debates
3. Modern Relevance:
    - Still used in Catholic Church documents
    - Found in traditional Latin masses
    - Used in academic theological writing
    - Important for reading historical texts
4. Cultural Impact:
    - Shapes precise theological language
    - Influences church terminology
    - Critical in expressing doctrine
    - Part of Christian intellectual tradition

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# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

**Not** *Nōn* **by bread** *pāne* **alone** *sōlō* **does man** *homo* **live** *vīvit*

- From the Vulgate Bible, Matthew 4:4

### Part F-B (Complete Translation)

"Non in pāne sōlō vīvit homo" *"Man does not live by bread alone"*

### Part F-C (Literary Analysis)

This quote from the Vulgate demonstrates the powerful simplicity of "nōn" in Biblical Latin. Jesus speaks these words during His temptation, using "nōn" to reject a materialistic view of life.

### Part F-D (Grammatical Notes)

- "nōn": negates the entire statement
- "pāne sōlō": ablative case showing means
- "vīvit": present tense emphasizing ongoing truth
- Word order emphasizes "nōn" and "sōlō"

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# Genre Section: Monastic Rules

# Part A (Interlinear English-Latin Text)

6.16 **The novice** *novitius* **must not** *nōn debet* **speak** *loquī* **during meals** *in refectiōne*

6.17 **Brothers** *frātrēs* **must not** *nōn debent* **leave** *relinquere* **the monastery** *monasterium* **without permission** *sine licentiā*

6.18 **The porter** *ostiārius* **must not** *nōn debet* **admit** *admittere* **visitors** *hospitēs* **after compline** *post completōrium*

6.19 **Monks** *monachī* **must not** *nōn debent* **possess** *possidēre* **private property** *rem prīvātam*

6.20 **The cellarer** *cellārārius* **must not** *nōn debet* **waste** *perdere* **the monastery's goods** *bona monasteriī*

6.21 **The sick** *īnfirmī* **must not** *nōn debent* **fast** *iēiūnāre* **without** *sine* **the abbot's permission** *abbātis licentiā*

6.22 **A brother** *frāter* **must not** *nōn debet* **defend** *dēfendere* **another's faults** *alterius culpās*

6.23 **The master** *magister* **must not** *nōn debet* **show** *monstrāre* **favoritism** *acceptiōnem personārum*

6.24 **Young monks** *iuvenēs monachī* **must not** *nōn debent* **sit** *sedēre* **next to each other** *iuxtā sē invicem* **in choir** *in chorō*

6.25 **The sacristan** *sacristānus* **must not** *nōn debet* **neglect** *negligere* **the care** *cūram* **of sacred vessels** *vasōrum sacrōrum*

6.26 **Brothers** *frātrēs* **must not** *nōn debent* **eat** *edere* **outside** *forīs* **set times** *statūtīs hōrīs*

6.27 **The guestmaster** *hospitālārius* **must not** *nōn debet* **forget** *oblīvīscī* **to welcome** *salūtāre* **all guests** *omnēs hospitēs* **as Christ** *sicut Christum*

6.28 **Monks** *monachī* **must not** *nōn debent* **murmur** *murmurāre* **about** *dē* **their assignments** *assignātiōnibus suīs*

6.29 **The reader** *lector* **must not** *nōn debet* **begin** *incipere* **without** *sine* **a blessing** *benedictiōne*

6.30 **The community** *commūnitās* **must not** *nōn debet* **neglect** *negligere* **the Divine Office** *officium dīvīnum*

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# Part B (Complete Latin Sentences with English Translation)

6.16 Novitius nōn debet loquī in refectiōne. *The novice must not speak during meals.*

6.17 Frātrēs nōn debent relinquere monasterium sine licentiā. *Brothers must not leave the monastery without permission.*

6.18 Ostiārius nōn debet admittere hospitēs post completōrium. *The porter must not admit visitors after compline.*

6.19 Monachī nōn debent possidēre rem prīvātam. *Monks must not possess private property.*

6.20 Cellārārius nōn debet perdere bona monasteriī. *The cellarer must not waste the monastery's goods.*

6.21 Īnfirmī nōn debent iēiūnāre sine abbātis licentiā. *The sick must not fast without the abbot's permission.*

6.22 Frāter nōn debet dēfendere alterius culpās. *A brother must not defend another's faults.*

6.23 Magister nōn debet monstrāre acceptiōnem personārum. *The master must not show favoritism.*

6.24 Iuvenēs monachī nōn debent sedēre iuxtā sē invicem in chorō. *Young monks must not sit next to each other in choir.*

6.25 Sacristānus nōn debet negligere cūram vasōrum sacrōrum. *The sacristan must not neglect the care of sacred vessels.*

6.26 Frātrēs nōn debent edere forīs statūtīs hōrīs. *Brothers must not eat outside set times.*

6.27 Hospitālārius nōn debet oblīvīscī salūtāre omnēs hospitēs sicut Christum. *The guestmaster must not forget to welcome all guests as Christ.*

6.28 Monachī nōn debent murmurāre dē assignātiōnibus suīs. *Monks must not murmur about their assignments.*

6.29 Lector nōn debet incipere sine benedictiōne. *The reader must not begin without a blessing.*

6.30 Commūnitās nōn debet negligere officium dīvīnum. *The community must not neglect the Divine Office.*

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# Part C (Latin Text Only)

6.16 Novitius nōn debet loquī in refectiōne.

6.17 Frātrēs nōn debent relinquere monasterium sine licentiā.

6.18 Ostiārius nōn debet admittere hospitēs post completōrium.

6.19 Monachī nōn debent possidēre rem prīvātam.

6.20 Cellārārius nōn debet perdere bona monasteriī.

6.21 Īnfirmī nōn debent iēiūnāre sine abbātis licentiā.

6.22 Frāter nōn debet dēfendere alterius culpās.

6.23 Magister nōn debet monstrāre acceptiōnem personārum.

6.24 Iuvenēs monachī nōn debent sedēre iuxtā sē invicem in chorō.

6.25 Sacristānus nōn debet negligere cūram vasōrum sacrōrum.

6.26 Frātrēs nōn debent edere forīs statūtīs hōrīs.

6.27 Hospitālārius nōn debet oblīvīscī salūtāre omnēs hospitēs sicut Christum.

6.28 Monachī nōn debent murmurāre dē assignātiōnibus suīs.

6.29 Lector nōn debet incipere sine benedictiōne.

6.30 Commūnitās nōn debet negligere officium dīvīnum.

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# Part D (Grammar Notes for Monastic Rule Genre)

1. Structure of Prohibitions:
    - Use of "nōn debet/debent" (must not)
    - Following infinitive shows prohibited action
    - More formal than simple "nōn" + verb
    - Expresses obligation rather than simple negation
2. Common Patterns in Monastic Rules:
    - "nōn debet" + infinitive (single person)
    - "nōn debent" + infinitive (multiple people)
    - "sine" + ablative (without something)
    - Time expressions often in ablative
3. Specific Vocabulary Patterns:
    - Monastic offices (ostiārius, cellārārius, etc.)
    - Religious activities (iēiūnāre, orāre)
    - Community terms (frātrēs, commūnitās)
    - Liturgical terms (officium dīvīnum)
4. Special Features of Rule Language:
    - Very precise prohibitions
    - Clear identification of roles
    - Specific circumstances outlined

    - Focus on community order
5. Important Grammar Points:
    - Gerunds with prepositions
    - Purpose clauses
    - Ablative of time
    - Dative of advantage
    - Genitive of possession
6. Word Order in Rules:
    - Subject often first
    - "nōn debet" typically precedes main verb
    - Circumstances follow main prohibition
    - Reasons often last (if given)

This genre section demonstrates how Medieval Latin used "nōn" in formal regulatory contexts, particularly in monastery rules. The consistent structure of prohibitions shows the systematic nature of monastic organization.

# Lesson 7 The Latinum Institute Ecclesiastical Latin Reading Course

## Reading Lesson: Post-Classical and Medieval Latin for English Speakers

## Lesson 7: "Hic Haec Hoc" (This, These)

### Part A (Interlinear English-Latin Text)

7.1 **This book** *hic liber* **contains** *continet* **sacred writings** *sacras scripturas*

7.2 **This church** *haec ecclesia* **stands** *stat* **on** *in* **the hill** *colle*

7.3 **This monastery** *hoc monasterium* **houses** *continet* **many monks** *multos monachos*

7.4 **These prayers** *hae preces* **are sung** *cantantur* **daily** *cotidie*

7.5 **This holy water** *haec aqua sancta* **blesses** *benedicit* **the faithful** *fideles*

7.6 **This altar** *hoc altare* **holds** *tenet* **sacred relics** *sacras reliquias*

7.7 **These candles** *hi cerei* **burn** *ardent* **brightly** *clare*

7.8 **This priest** *hic sacerdos* **celebrates** *celebrat* **Mass** *Missam*

7.9 **This bell** *haec campana* **calls** *vocat* **to prayer** *ad orationem*

7.10 **This cross** *haec crux* **stands** *stat* **on** *super* **the altar** *altare*

7.11 **This gospel** *hoc evangelium* **teaches** *docet* **truth** *veritatem*

7.12 **These psalms** *hi psalmi* **praise** *laudant* **the Lord** *Dominum*

7.13 **This choir** *hic chorus* **sings** *cantat* **beautifully** *pulchre*

7.14 **This incense** *hoc thus* **rises** *ascendit* **to heaven** *ad caelum*

7.15 **These saints** *hi sancti* **intercede** *intercedunt* **for us** *pro nobis*

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## Part B (Complete Latin Sentences with English Translation)

7.1 Hic liber sacras scripturas continet. *This book contains sacred writings.*

7.2 Haec ecclesia in colle stat. *This church stands on the hill.*

7.3 Hoc monasterium multos monachos continet. *This monastery houses many monks.*

7.4 Hae preces cotidie cantantur. *These prayers are sung daily.*

7.5 Haec aqua sancta fideles benedicit. *This holy water blesses the faithful.*

7.6 Hoc altare sacras reliquias tenet. *This altar holds sacred relics.*

7.7 Hi cerei clare ardent. *These candles burn brightly.*

7.8 Hic sacerdos Missam celebrat. *This priest celebrates Mass.*

7.9 Haec campana ad orationem vocat. *This bell calls to prayer.*

7.10 Haec crux super altare stat. *This cross stands on the altar.*

7.11 Hoc evangelium veritatem docet. *This gospel teaches truth.*

7.12 Hi psalmi Dominum laudant. *These psalms praise the Lord.*

7.13 Hic chorus pulchre cantat. *This choir sings beautifully.*

7.14 Hoc thus ad caelum ascendit. *This incense rises to heaven.*

7.15 Hi sancti pro nobis intercedunt. *These saints intercede for us.*

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## Part C (Latin Text Only)

7.1 Hic liber sacras scripturas continet.

7.2 Haec ecclesia in colle stat.

7.3 Hoc monasterium multos monachos continet.

7.4 Hae preces cotidie cantantur.

7.5 Haec aqua sancta fideles benedicit.

7.6 Hoc altare sacras reliquias tenet.

7.7 Hi cerei clare ardent.

7.8 Hic sacerdos Missam celebrat.

7.9 Haec campana ad orationem vocat.

7.10 Haec crux super altare stat.

7.11 Hoc evangelium veritatem docet.

7.12 Hi psalmi Dominum laudant.

7.13 Hic chorus pulchre cantat.

7.14 Hoc thus ad caelum ascendit.

7.15 Hi sancti pro nobis intercedunt.

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## Part D (Grammar Explanation for English Speakers)

The demonstrative adjective "hic, haec, hoc" is essential in Post-Classical and Medieval Latin, particularly in liturgical and theological texts. Here's how it works:

1. Basic Forms:
    - Masculine singular: hic (this)
    - Feminine singular: haec (this)
    - Neuter singular: hoc (this)
    - Masculine plural: hi (these)
    - Feminine plural: hae (these)
    - Neuter plural: haec (these)
2. Usage Rules:
    - Must agree with its noun in gender, number, and case
    - Usually comes before the noun it modifies
    - Can be used alone as a pronoun meaning "this one" or "these ones"
3. Common Patterns in Church Latin:
    - Liturgical references: "hic calix" (this chalice)
    - Biblical citations: "hoc verbum" (this word)
    - Prayer formulas: "haec oratio" (this prayer)
4. Tips for English Speakers:
    - Remember that Latin has gender while English doesn't
    - Practice recognizing the gender of common church terms
    - Notice how "this" changes form while meaning stays constant
5. Common Mistakes to Avoid:
    - Don't use "hic" for feminine nouns
    - Don't forget to change form in plural
    - Don't confuse with "is, ea, id" (that)

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## Part E (Cultural Context for English Speakers)

Understanding "hic, haec, hoc" in Post-Classical and Medieval Latin requires awareness of its special role in Christian contexts:

1. Liturgical Significance:

    - Used in the Mass to indicate specific sacred objects
    - Important in blessing formulas
    - Critical in sacramental language
2. Manuscript Traditions:
    - Used in rubrics (instructions in red ink)
    - Common in marginal notes
    - Essential in biblical commentaries
3. Educational Context:
    - Basic vocabulary for medieval students
    - Used extensively in monastery schools
    - Key term in theological training
4. Modern Relevance:
    - Still used in traditional Latin Mass
    - Important for reading medieval texts
    - Essential for understanding church documents
5. Cultural Differences:
    - More precise than English "this/these"
    - Carries sacred connotations in certain contexts
    - Part of formal religious language

**Part F (Literary Citation)**

# Part F-A (Interlinear Analysis)

"**This is** *Hic est* **my body** *corpus meum*" - Words of Institution from the Latin Mass

# Part F-B (Complete Translation)

"Hic est corpus meum" = "This is my body"

# Part F-C (Literary Analysis)

This phrase, central to Christian liturgy, demonstrates the precise use of "hic" in its most sacred context. The demonstrative adjective here functions as a pronoun, identifying the consecrated bread with Christ's body.

# Part F-D (Grammatical Notes)

- "Hic" is masculine nominative singular, used as a pronoun
- "Est" is the third person singular of "sum" (to be)
- "Corpus" is neuter nominative singular
- "Meum" agrees with "corpus" in gender, number, and case

# Genre Section: Monastic Life

## Part A (Interlinear English-Latin Text)

7.16 **This monastery** *hoc monasterium* **follows** *sequitur* **the Rule** *Regulam* **of Saint Benedict** *Sancti Benedicti*

7.17 **These monks** *hi monachi* **rise** *surgunt* **before dawn** *ante lucem* **to pray** *ad orandum*

7.18 **This manuscript** *hic codex* **was written** *scriptus est* **by Brother John** *a Fratre Ioanne*

7.19 **This library** *haec bibliotheca* **contains** *continet* **many ancient books** *multos libros antiquos*

7.20 **These brothers** *hi fratres* **work** *laborant* **in** *in* **the fields** *agris* **daily** *cotidie*

7.21 **This chapel** *hoc sacellum* **welcomes** *accipit* **pilgrims** *peregrinos* **every day** *cotidie*

7.22 **These novices** *hi novitii* **study** *student* **the sacred texts** *sacros textus* **diligently** *diligenter*

7.23 **This bell tower** *haec turris campanaria* **marks** *signat* **the hours** *horas* **of prayer** *orationis*

7.24 **This garden** *hic hortus* **provides** *praebet* **herbs** *herbas* **for the infirmary** *infirmario*

7.25 **These walls** *hi muri* **have stood** *steterunt* **for centuries** *per saecula*

7.26 **This refectory** *hoc refectorium* **feeds** *nutrit* **the community** *communitatem* **in silence** *in silentio*

7.27 **These cells** *hae cellae* **house** *habitant* **the brothers** *fratres* **in simplicity** *in simplicitate*

7.28 **This cloister** *hoc claustrum* **invites** *invitat* **to meditation** *ad meditationem*

7.29 **These scriptures** *hae scripturae* **guide** *ducunt* **our lives** *vitas nostras*

7.30 **This Rule** *haec Regula* **orders** *ordinat* **all things** *omnia* **wisely** *sapienter*

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## Part B (Complete Latin Sentences with English Translation)

7.16 Hoc monasterium Regulam Sancti Benedicti sequitur. *This monastery follows the Rule of Saint Benedict.*

7.17 Hi monachi ante lucem ad orandum surgunt. *These monks rise before dawn to pray.*

7.18 Hic codex a Fratre Ioanne scriptus est. *This manuscript was written by Brother John.*

7.19 Haec bibliotheca multos libros antiquos continet. *This library contains many ancient books.*

7.20 Hi fratres in agris cotidie laborant. *These brothers work in the fields daily.*

7.21 Hoc sacellum peregrinos cotidie accipit. *This chapel welcomes pilgrims every day.*

7.22 Hi novitii sacros textus diligenter student. *These novices study the sacred texts diligently.*

7.23 Haec turris campanaria horas orationis signat. *This bell tower marks the hours of prayer.*

7.24 Hic hortus herbas infirmario praebet. *This garden provides herbs for the infirmary.*

7.25 Hi muri per saecula steterunt. *These walls have stood for centuries.*

7.26 Hoc refectorium communitatem in silentio nutrit. *This refectory feeds the community in silence.*

7.27 Hae cellae fratres in simplicitate habitant. *These cells house the brothers in simplicity.*

7.28 Hoc claustrum ad meditationem invitat. *This cloister invites to meditation.*

7.29 Hae scripturae vitas nostras ducunt. *These scriptures guide our lives.*

7.30 Haec Regula omnia sapienter ordinat. *This Rule orders all things wisely.*

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### Part C (Latin Text Only)

7.16 Hoc monasterium Regulam Sancti Benedicti sequitur.

7.17 Hi monachi ante lucem ad orandum surgunt.

7.18 Hic codex a Fratre Ioanne scriptus est.

7.19 Haec bibliotheca multos libros antiquos continet.

7.20 Hi fratres in agris cotidie laborant.

7.21 Hoc sacellum peregrinos cotidie accipit.

7.22 Hi novitii sacros textus diligenter student.

7.23 Haec turris campanaria horas orationis signat.

7.24 Hic hortus herbas infirmario praebet.

7.25 Hi muri per saecula steterunt.

7.26 Hoc refectorium communitatem in silentio nutrit.

7.27 Hae cellae fratres in simplicitate habitant.

7.28 Hoc claustrum ad meditationem invitat.

7.29 Hae scripturae vitas nostras ducunt.

7.30 Haec Regula omnia sapienter ordinat.

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# Part D (Grammar Notes for Monastic Genre) - Continued

Special considerations for using "hic, haec, hoc" in monastic Latin texts:

1. Technical Vocabulary:
    - Monastic terms are often neuter: monasterium (hoc), claustrum (hoc), refectorium (hoc)
    - Religious buildings are feminine: ecclesia (haec), bibliotheca (haec), cella (haec)
    - Roles and people are masculine: monachus (hic), frater (hic), novitius (hic)
2. Common Phrases in Monastic Rules:
    - "Hic locus" (this place) - referring to specific areas

- "Haec hora" (this hour) - for liturgical times
- "Hoc opus" (this work) - for assigned tasks
- "Hi fratres" (these brothers) - community references

3. Liturgical Time References:
    - Used with temporal markers: "hoc tempore" (at this time)
    - In calendar references: "hoc die" (on this day)
    - For feast days: "haec festivitas" (this feast)
4. Manuscript Conventions:
    - Used in rubrics: "hic incipit" (here begins)
    - In margins: "hoc nota" (note this)
    - For sections: "haec pars" (this part)
5. Common Constructions in Monastic Texts:
    - With gerunds: "ad hoc faciendum" (for doing this)
    - With ablative absolute: "his dictis" (these things having been said)
    - In relative clauses: "hic qui" (this one who)
6. Special Usage in Rules and Constitutions:
    - For commands: "haec servanda sunt" (these things must be observed)
    - For permissions: "hoc licet" (this is permitted)
    - For prohibitions: "hoc vetitum est" (this is forbidden)
7. Architectural References:
    - Specific locations: "hoc claustrum" (this cloister)
    - Building parts: "haec porta" (this gate)
    - Sacred spaces: "hoc altare" (this altar)
8. Document Types:
    - Official texts: "haec constitutio" (this constitution)
    - Letters: "hae litterae" (this letter)
    - Records: "hoc documentum" (this document)
9. Community Life References:
    - Daily activities: "haec opera" (these works)
    - Communal duties: "hae responsabilitates" (these responsibilities)
    - Spiritual practices: "hae orationes" (these prayers)
10. Stylistic Considerations:
    - More formal than classical Latin
    - Often used with religious vocabulary
    - Frequent in prescriptive contexts
    - Common in descriptive passages about monastery life

# Lesson 8 The Latinum Institute Ecclesiastical Latin Reading Course

# Reading Lesson for English Speakers Learning Post-Classical and Medieval Latin

## Lesson Topic: Personal Pronouns "tū, tuī, tibi, tē" (you - singular)

## Part A (Interlinear English-Latin Text)

8.1 **You** *tū* **are** *es* **my** *meus* **brother** *frater* **in Christ** *in Christo*

8.2 **The Lord** *Dominus* **gave** *dedit* **you** *tibi* **strength** *fortitudinem*

8.3 **I** *ego* **see** *video* **you** *tē* **praying** *orantem* **in** *in* **the church** *ecclesiā*

8.4 **Your** *tua* **faith** *fides* **saves** *salvat* **you** *tē*

8.5 **The bishop** *episcopus* **blesses** *benedicit* **you** *tibi*

8.6 **You** *tū* **alone** *solus* **understand** *intellegis* **these** *haec* **mysteries** *mysteria*

8.7 **The grace** *gratia* **of God** *Deī* **is with** *est cum* **you** *tē*

8.8 **To you** *tibi* **I give** *do* **this** *hunc* **sacred book** *librum sacrum*

8.9 **You** *tū* **must pray** *orare debes* **daily** *cotidiē*

8.10 **Peace** *pax* **be with** *sit cum* **you** *tē*

8.11 **Your** *tuī* **soul** *anima* **seeks** *quaerit* **the Lord** *Dominum*

8.12 **The abbot** *abbas* **speaks** *loquitur* **to you** *tibi* **about** *dē* **prayer** *orationē*

8.13 **You** *tū* **sing** *cantas* **psalms** *psalmos* **beautifully** *pulchrē*

8.14 **I teach** *doceo* **you** *tē* **sacred scripture** *sacram scripturam*

8.15 **May God** *Deus* **protect** *custodiat* **you** *tē* **always** *semper*

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## Part B (Complete Latin Sentences with English Translation)

8.1 Tū es frater meus in Christo. *You are my brother in Christ.*

8.2 Dominus tibi fortitudinem dedit. *The Lord gave you strength.*

8.3 Ego tē orantem in ecclesiā video. *I see you praying in the church.*

8.4 Tua fides tē salvat. *Your faith saves you.*

8.5 Episcopus tibi benedicit. *The bishop blesses you.*

8.6 Tū solus haec mysteria intellegis. *You alone understand these mysteries.*

8.7 Gratia Deī est cum tē. *The grace of God is with you.*

8.8 Tibi hunc librum sacrum do. *To you I give this sacred book.*

8.9 Tū orare debes cotidiē. *You must pray daily.*

8.10 Pax sit cum tē. *Peace be with you.*

8.11 Tuī anima Dominum quaerit. *Your soul seeks the Lord.*

8.12 Abbas tibi dē orationē loquitur. *The abbot speaks to you about prayer.*

8.13 Tū psalmos pulchrē cantas. *You sing psalms beautifully.*

8.14 Doceo tē sacram scripturam. *I teach you sacred scripture.*

8.15 Deus tē semper custodiat. *May God protect you always.*

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# Part C (Latin Text Only)

8.1 Tū es frater meus in Christo.

8.2 Dominus tibi fortitudinem dedit.

8.3 Ego tē orantem in ecclesiā video.

8.4 Tua fides tē salvat.

8.5 Episcopus tibi benedicit.

8.6 Tū solus haec mysteria intellegis.

8.7 Gratia Deī est cum tē.

8.8 Tibi hunc librum sacrum do.

8.9 Tū orare debes cotidiē.

8.10 Pax sit cum tē.

8.11 Tuī anima Dominum quaerit.

8.12 Abbas tibi dē orationē loquitur.

8.13 Tū psalmos pulchrē cantas.

8.14 Doceo tē sacram scripturam.

8.15 Deus tē semper custodiat.

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# Part D (Grammar Explanation for English Speakers)

The personal pronoun "you" (singular) in Latin has different forms depending on its function in the sentence:

1. Nominative Case (subject): tū
    - Used when "you" is performing the action
    - Example: Tū cantas (You sing)
2. Genitive Case (possession): tuī

    - Shows possession or relationship
    - Example: Tuī anima (Your soul)
3. Dative Case (indirect object): tibi
    - Used for "to you" or "for you"
    - Example: Tibi do (I give to you)
4. Accusative Case (direct object): tē
    - Used when "you" receives the action
    - Example: Doceo tē (I teach you)

Key Differences from English:

- Latin uses different forms where English uses just "you"
- Word order is more flexible in Latin
- No distinction between "you" formal and informal in Classical Latin
- These forms are only for singular "you" (plural forms are different)

Common Patterns in Christian Latin:

- Pax sit cum tē (Peace be with you)
- Dominus tibi benedicit (The Lord blesses you)
- Gratia tecum (Grace be with you)

# Part E (Cultural Context for English Speakers)

Understanding "you" in Post-Classical and Medieval Latin requires awareness of its use in Christian contexts:

1. Liturgical Usage
    - Forms like "pax tecum" (peace be with you) were common in Mass
    - Used in prayers and blessings
    - Part of formal church language
2. Monastic Context
    - Used in Rule of St. Benedict for addressing monks
    - Found in spiritual direction conversations
    - Common in devotional texts
3. Biblical Latin
    - Important in Vulgate translations
    - Used in psalm translations
    - Frequent in New Testament dialogues
4. Medieval Letters
    - Formal correspondence between religious figures
    - Educational contexts in monastery schools
    - Theological discussions

This pronoun was particularly important in Christian Latin because of its role in prayer, liturgy, and religious instruction, where direct address to God or fellow Christians was common.

# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

**You** *Tū* **O Lord** *Domine* **are** *es* **our** *noster* **refuge** *refugium*

- From Psalm 89:1 (Vulgate)

## Part F-B (Complete Translation)

"Tū Domine refugium noster es" *You, O Lord, are our refuge*

## Part F-C (Literary Analysis)

This verse from the Psalms demonstrates the emphatic use of tū in addressing God directly, a common feature in Biblical and liturgical Latin. The placement of tū at the beginning emphasizes the personal nature of the prayer.

## Part F-D (Grammatical Notes)

- Tū: nominative case, emphatic position
- Domine: vocative case of Dominus
- Noster: nominative masculine singular of "our"
- Es: present tense of esse (to be)

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# Genre Section: Medieval Prayers

# Part A (Interlinear English-Latin Text)

8.16 **To you** *tibi* **O Lord** *Domine* **I lift up** *levo* **my soul** *animam meam* **in prayer** *in orationē*

8.17 **You** *tū* **alone** *solus* **are** *es* **holy** *sanctus,* **O Most High** *Altissime*

8.18 **The glory** *gloria* **of heaven** *caelī* **surrounds** *circumdat* **you** *tē* **eternally** *in aeternum*

8.19 **I beseech** *obsecro* **you** *tē,* **merciful** *misericors* **Father** *Pater*

8.20 **Your** *tua* **divine light** *lux divina* **guides** *ducit* **us** *nos* **to salvation** *ad salutem*

8.21 **You** *tū* **who** *quī* **created** *creāstī* **the stars** *stellas,* **hear** *audī* **our prayer** *orationem nostram*

8.22 **To you** *tibi* **we offer** *offerimus* **this** *hoc* **sacrifice** *sacrificium* **of praise** *laudis*

8.23 **May** *ut* **your mercy** *misericordia tua* **reach** *attingat* **you** *tē* **through Christ** *per Christum*

8.24 **You** *tū* **know** *scis* **the depths** *profunda* **of our hearts** *cordium nostrorum*

8.25 **Blessed are** *beātī sunt* **those** *quī* **who trust** *confidunt* **in you** *in tē*

8.26 **Your** *tua* **grace** *gratia* **sustains** *sustinet* **us** *nos* **always** *semper*

8.27 **We praise** *laudamus* **you** *tē,* **King** *Rex* **of glory** *gloriae*

8.28 **May** *ut* **your blessing** *benedictio tua* **descend** *descendat* **upon** *super* **you** *tē*

8.29 **You** *tū* **have redeemed** *redemisti* **us** *nos* **through** *per* **your blood** *sanguinem tuum*

8.30 **Before** *ante* **you** *tē* **every knee** *omne genu* **shall bow** *flectetur*

# Part B (Complete Latin Sentences with English Translation)

8.16 Tibi Domine animam meam in orationē levo. *To you, O Lord, I lift up my soul in prayer.*

8.17 Tū solus es sanctus, Altissime. *You alone are holy, O Most High.*

8.18 Gloria caelī tē circumdat in aeternum. *The glory of heaven surrounds you eternally.*

8.19 Obsecro tē, misericors Pater. *I beseech you, merciful Father.*

8.20 Tua lux divina nos ad salutem ducit. *Your divine light guides us to salvation.*

8.21 Tū quī stellas creāstī, audī orationem nostram. *You who created the stars, hear our prayer.*

8.22 Tibi offerimus hoc sacrificium laudis. *To you we offer this sacrifice of praise.*

8.23 Ut misericordia tua attingat tē per Christum. *May your mercy reach you through Christ.*

8.24 Tū scis profunda cordium nostrorum. *You know the depths of our hearts.*

8.25 Beātī sunt quī confidunt in tē. *Blessed are those who trust in you.*

8.26 Tua gratia nos semper sustinet. *Your grace sustains us always.*

8.27 Laudamus tē, Rex gloriae. *We praise you, King of glory.*

8.28 Ut benedictio tua descendat super tē. *May your blessing descend upon you.*

8.29 Tū redemisti nos per sanguinem tuum. *You have redeemed us through your blood.*

8.30 Ante tē omne genu flectetur. *Before you every knee shall bow.*

# Part C (Latin Text Only)

8.16 Tibi Domine animam meam in orationē levo.

8.17 Tū solus es sanctus, Altissime.

8.18 Gloria caelī tē circumdat in aeternum.

8.19 Obsecro tē, misericors Pater.

8.20 Tua lux divina nos ad salutem ducit.

8.21 Tū quī stellas creāstī, audī orationem nostram.

8.22 Tibi offerimus hoc sacrificium laudis.

8.23 Ut misericordia tua attingat tē per Christum.

8.24 Tū scis profunda cordium nostrorum.

8.25 Beātī sunt quī confidunt in tē.

8.26 Tua gratia nos semper sustinet.

8.27 Laudamus tē, Rex gloriae.

8.28 Ut benedictio tua descendat super tē.

8.29 Tū redemisti nos per sanguinem tuum.

8.30 Ante tē omne genu flectetur.

# Part D (Grammar Notes for Prayer Genre)

Special features of pronouns in Latin prayers:

1. Forms of Address:
    - Tū often begins prayers for emphasis
    - Tibi frequently used in offerings and dedications
    - Tē common in praise and supplication
2. Common Prayer Formulas:
    - Obsecro tē (I beseech you)
    - Laudamus tē (We praise you)
    - Ante tē (Before you)
3. Verbal Patterns with Pronouns:
    - Imperative + tē (audī nos - hear us)
    - Subjunctive wishes (ut + verb + tibi - may... for you)
    - Perfect tense statements of divine action (tū redemisti - you have redeemed)
4. Special Prayer Vocabulary with Pronouns:
    - Vocative forms used with tū (Domine, Pater, Rex)
    - Relative clauses (tū quī... - you who...)
    - Possessive forms in blessings (tua gratia - your grace)
5. Word Order in Prayer:
    - Tū often in emphatic first position
    - Tibi often before verb in petitions
    - Tē after verb in praise formulas
6. Common Prayer Constructions:
    - Purpose clauses with ut + subjunctive
    - Ablative absolute with tuō/tuā
    - Passive periphrastic expressing obligation
7. Features of Medieval Prayer Style:
    - Repeated pronouns for emphasis
    - Chains of appellations with tū
    - Formal patterns of address
8. Liturgical Formulas:
    - Standard responses using tē/tibi
    - Blessing formulas with tuus/tua/tuum
    - Intercessory patterns
9. Devotional Expressions:
    - Personal relationship terms with tuus
    - Metaphorical uses with divine attributes
    - Honorific combinations
10. Differences from Classical Usage:

- More frequent use of pronouns
- Greater emphasis on formal address
- Specialized Christian vocabulary

11.Biblical Influences:

- Hebraisms in pronoun usage
- Vulgate prayer patterns
- Psalm-style addresses

12.Manuscript Variations:

- Abbreviated forms in manuscripts
- Capitalization conventions
- Punctuation patterns

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# Lesson 9 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 9: "cum" (with, when, since, although)

## Part A (Interlinear English-Latin Text)

9.1 **The monk** *monachus* **prays** *orat* **with** *cum* **great devotion** *magna devotione*

9.2 **When** *cum* **the bells** *campanae* **ring** *sonant,* **the brothers** *fratres* **gather** *congregantur*

9.3 **The priest** *sacerdos* **speaks** *loquitur* **with** *cum* **divine authority** *divina auctoritate*

9.4 **Since** *cum* **grace** *gratia* **abounds** *abundet,* **we rejoice** *gaudemus*

9.5 **The pilgrim** *peregrinus* **walks** *ambulat* **with** *cum* **his staff** *baculo suo*

9.6 **Although** *cum* **the way** *via* **is difficult** *difficilis sit,* **we persevere** *perseveramus*

9.7 **The bishop** *episcopus* **arrives** *advenit* **with** *cum* **his clergy** *clero suo*

9.8 **When** *cum* **evening** *vesper* **approaches** *appropinquat,* **we sing vespers** *vesperas cantamus*

9.9 **The abbot** *abbas* **speaks** *loquitur* **with** *cum* **wisdom** *sapientia*

9.10 **Since** *cum* **we are blessed** *benedicti simus,* **we give thanks** *gratias agimus*

9.11 **The novice** *novicius* **studies** *studet* **with** *cum* **diligence** *diligentia*

9.12 **When** *cum* **matins begin** *matutinum incipit,* **all rise** *omnes surgunt*

9.13 **Although** *cum* **the fast** *ieiunium* **is strict** *severum sit,* **they maintain it** *id servant*

9.14 **The scribe** *scriba* **writes** *scribit* **with** *cum* **careful attention** *attenta cura*

9.15 **Since** *cum* **God** *Deus* **wills it** *velit,* **we obey** *oboedimus*

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# Part B (Complete Latin Sentences with English Translation)

9.1 Monachus cum magna devotione orat. *The monk prays with great devotion.*

9.2 Cum campanae sonant, fratres congregantur. *When the bells ring, the brothers gather.*

9.3 Sacerdos cum divina auctoritate loquitur. *The priest speaks with divine authority.*

9.4 Cum gratia abundet, gaudemus. *Since grace abounds, we rejoice.*

9.5 Peregrinus cum baculo suo ambulat. *The pilgrim walks with his staff.*

9.6 Cum via difficilis sit, perseveramus. *Although the way is difficult, we persevere.*

9.7 Episcopus cum clero suo advenit. *The bishop arrives with his clergy.*

9.8 Cum vesper appropinquat, vesperas cantamus. *When evening approaches, we sing vespers.*

9.9 Abbas cum sapientia loquitur. *The abbot speaks with wisdom.*

9.10 Cum benedicti simus, gratias agimus. *Since we are blessed, we give thanks.*

9.11 Novicius cum diligentia studet. *The novice studies with diligence.*

9.12 Cum matutinum incipit, omnes surgunt. *When matins begin, all rise.*

9.13 Cum ieiunium severum sit, id servant. *Although the fast is strict, they maintain it.*

9.14 Scriba cum attenta cura scribit. *The scribe writes with careful attention.*

9.15 Cum Deus velit, oboedimus. *Since God wills it, we obey.*

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# Part C (Latin Text Only)

9.1 Monachus cum magna devotione orat.

9.2 Cum campanae sonant, fratres congregantur.

9.3 Sacerdos cum divina auctoritate loquitur.

9.4 Cum gratia abundet, gaudemus.

9.5 Peregrinus cum baculo suo ambulat.

9.6 Cum via difficilis sit, perseveramus.

9.7 Episcopus cum clero suo advenit.

9.8 Cum vesper appropinquat, vesperas cantamus.

9.9 Abbas cum sapientia loquitur.

9.10 Cum benedicti simus, gratias agimus.

9.11 Novicius cum diligentia studet.

9.12 Cum matutinum incipit, omnes surgunt.

9.13 Cum ieiunium severum sit, id servant.

9.14 Scriba cum attenta cura scribit.

9.15 Cum Deus velit, oboedimus.

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# Part D (Grammar Explanation for English Speakers)

The Latin word "cum" has two main uses that English speakers need to understand:

1. As a Preposition (meaning "with"):
    - Always followed by the ablative case
    - Similar to English "with"
    - Examples:
        - cum magna devotione (with great devotion)
        - cum baculo suo (with his staff)
        - cum sapientia (with wisdom)
2. As a Conjunction (meaning "when," "since," or "although"):
    - Usually followed by the subjunctive mood
    - Can begin a subordinate clause
    - Different meanings based on context: a) Temporal ("when"): cum campanae sonant b) Causal ("since"): cum gratia abundet c) Concessive ("although"): cum via difficilis sit

Key Points for English Speakers:

- Unlike English "with," cum always comes BEFORE its object
- When used as a conjunction, cum usually comes at the start of its clause
- The subjunctive mood after conjunctive cum is crucial for meaning
- Word order is more flexible in Latin than in English

Common Patterns:

1. cum + ablative for accompaniment
2. cum + subjunctive for time relationships
3. cum + subjunctive for cause and effect
4. cum + subjunctive for contrast

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# Part E (Cultural Context for English Speakers)

Understanding "cum" in Medieval Latin requires appreciation of its context in Christian literature:

1. Monastic Usage:
    - Frequent in Rule of St. Benedict
    - Essential in liturgical texts
    - Common in prayers and religious writings
2. Religious Significance:
    - Used to describe relationship with God
    - Important in describing ritual actions

    - Key term in expressing Christian virtues
3. Historical Development:
    - Classical usage preserved in religious texts
    - Medieval writers expanded religious applications
    - Became central to Christian Latin expression
4. Contemporary Relevance:
    - Still used in Catholic Church documents
    - Important for reading medieval manuscripts
    - Essential for understanding Christian Latin literature
5. Cultural Differences from English:
    - More precise than English "with"
    - Richer range of meanings in religious contexts
    - Carries theological significance

# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

"**When** *Cum* **you pray** *oras*, **enter** *intra* **into** *in* **your chamber** *cubiculum tuum*"

- Matthew 6:6 (Vulgate)

## Part F-B (Complete Translation)

"Cum oras, intra in cubiculum tuum" *"When you pray, enter into your chamber"*

## Part F-C (Literary Analysis)

This verse from the Latin Vulgate demonstrates the temporal use of cum. Jesus teaches about private prayer, using cum to establish the temporal relationship between praying and entering one's chamber.

## Part F-D (Grammatical Notes)

- Cum introduces temporal clause
- Oras is present indicative
- Simple structure shows basic temporal cum usage
- Word order follows Latin patterns
- Demonstrates typical Biblical Latin style

# Genre Section: Liturgical Prayers

# Part A (Interlinear English-Latin Text)

9.16 **The priest** *sacerdos* **begins** *incipit* **with** *cum* **the sign of the cross** *signo crucis* **and** *et* **the people** *populus* **respond** *respondet*

9.17 **When** *cum* **we enter** *intramus* **the church** *ecclesiam,* **we bless ourselves** *nos signamus* **with holy water** *aqua benedicta*

9.18 **The deacon** *diaconus* **proclaims** *proclamat* **the Gospel** *evangelium* **with** *cum* **raised voice** *voce elevata*

9.19 **Since** *cum* **we have received** *acceperimus* **the Body of Christ** *Corpus Christi,* **we give thanks** *gratias agimus*

9.20 **The choir** *chorus* **sings** *cantat* **with** *cum* **angelic voices** *angelicis vocibus*

9.21 **Although** *cum* **we are unworthy** *indigni simus,* **He comes to us** *ad nos venit*

9.22 **The faithful** *fideles* **pray** *orant* **with** *cum* **one heart** *uno corde*

9.23 **When** *cum* **the bell** *tintinnabulum* **sounds** *sonat,* **we kneel** *genua flectimus*

9.24 **The celebrant** *celebrans* **blesses** *benedicit* **with** *cum* **the sacred host** *sacra hostia*

9.25 **Since** *cum* **we believe** *credamus,* **we say** *dicimus* **'Amen'** *'Amen'*

9.26 **The servers** *ministrantes* **assist** *ministrant* **with** *cum* **reverence** *reverentia*

9.27 **When** *cum* **incense** *thus* **rises** *ascendit,* **our prayers** *orationes nostrae* **rise** *ascendunt*

9.28 **The congregation** *congregatio* **responds** *respondet* **with** *cum* **one voice** *una voce*

9.29 **Although** *cum* **the Mass** *Missa* **is ended** *finita sit,* **its grace** *eius gratia* **remains** *manet*

9.30 **The bishop** *episcopus* **concludes** *concludit* **with** *cum* **the final blessing** *benedictione finali*

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# Part B (Complete Latin Sentences with English Translation)

9.16 Sacerdos cum signo crucis incipit et populus respondet. *The priest begins with the sign of the cross and the people respond.*

9.17 Cum intramus ecclesiam, nos aqua benedicta signamus. *When we enter the church, we bless ourselves with holy water.*

9.18 Diaconus cum voce elevata evangelium proclamat. *The deacon proclaims the Gospel with raised voice.*

9.19 Cum Corpus Christi acceperimus, gratias agimus. *Since we have received the Body of Christ, we give thanks.*

9.20 Chorus cum angelicis vocibus cantat. *The choir sings with angelic voices.*

9.21 Cum indigni simus, ad nos venit. *Although we are unworthy, He comes to us.*

9.22 Fideles cum uno corde orant. *The faithful pray with one heart.*

9.23 Cum tintinnabulum sonat, genua flectimus. *When the bell sounds, we kneel.*

9.24 Celebrans cum sacra hostia benedicit. *The celebrant blesses with the sacred host.*

9.25 Cum credamus, 'Amen' dicimus. *Since we believe, we say 'Amen'.*

9.26 Ministrantes cum reverentia ministrant. *The servers assist with reverence.*

9.27 Cum thus ascendit, orationes nostrae ascendunt. *When the incense rises, our prayers rise.*

9.28 Congregatio cum una voce respondet. *The congregation responds with one voice.*

9.29 Cum Missa finita sit, eius gratia manet. *Although the Mass is ended, its grace remains.*

9.30 Episcopus cum benedictione finali concludit. *The bishop concludes with the final blessing.*

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# Part C (Latin Text Only)

9.16 Sacerdos cum signo crucis incipit et populus respondet.

9.17 Cum intramus ecclesiam, nos aqua benedicta signamus.

9.18 Diaconus cum voce elevata evangelium proclamat.

9.19 Cum Corpus Christi acceperimus, gratias agimus.

9.20 Chorus cum angelicis vocibus cantat.

9.21 Cum indigni simus, ad nos venit.

9.22 Fideles cum uno corde orant.

9.23 Cum tintinnabulum sonat, genua flectimus.

9.24 Celebrans cum sacra hostia benedicit.

9.25 Cum credamus, 'Amen' dicimus.

9.26 Ministrantes cum reverentia ministrant.

9.27 Cum thus ascendit, orationes nostrae ascendunt.

9.28 Congregatio cum una voce respondet

9.29 Cum Missa finita sit, eius gratia manet.

9.30 Episcopus cum benedictione finali concludit.

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# Part D (Grammar Notes for Liturgical Genre)

The use of "cum" in liturgical Latin requires special attention to these patterns:

1. Liturgical Actions:
    - cum + ablative for ritual implements

        - cum signo crucis (with the sign of the cross)
        - cum sacra hostia (with the sacred host)
        - cum benedictione (with the blessing)
2. Temporal Sequences in the Mass:
    - cum + subjunctive for liturgical timing
        - cum intramus (when we enter)
        - cum tintinnabulum sonat (when the bell sounds)
        - cum thus ascendit (when the incense rises)
3. Common Liturgical Phrases:
    - cum uno corde (with one heart)
    - cum una voce (with one voice)
    - cum reverentia (with reverence)
    - cum devotione (with devotion)
4. Special Uses in Prayer:
    - Expressing unworthiness: cum indigni simus
    - Showing causality: cum credamus
    - Indicating concession: cum Missa finita sit
5. Word Order in Liturgical Latin:
    - More formal than classical Latin
    - Often follows ritual formulas
    - Maintains traditional patterns
    - Usually more conservative
6. Important Distinctions: a) Physical accompaniment:
    - cum sacra hostia (with the sacred host)
    - cum signo crucis (with the sign of the cross)

   b) Spiritual accompaniment:
    - cum devotione (with devotion)
    - cum reverentia (with reverence)
7. Ritual Instructions:
    - When expressing ritual actions, cum often introduces temporal clauses
    - The subjunctive is common in formal instructions
    - Present tense is used for ongoing ritual actions
    - Perfect tense for completed ritual actions
8. Voice and Mood:
    - Active voice predominates in instructions
    - Passive voice in statements of faith
    - Subjunctive mood common in prayer formulas
    - Indicative in straightforward ritual directions
9. Liturgical Context:
    - Formal register maintained throughout
    - Traditional phraseology preserved
    - Biblical echoes common
    - Standard formulas repeated
10. Tips for English Speakers:
    - Learn common prayer formulas as units
    - Pay attention to ritual vocabulary

- Notice repeated patterns
- Remember formal register is standard

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# Lesson 10 The Latinum Institute Ecclesiastical Latin Reading Course

## Reading Lesson for English Speakers Learning Post-Classical and Medieval Latin

## Lesson 10: First Person Personal Pronoun (ego, meī, mihi, mē)

### Part A (Interlinear English-Latin Text)

10.1 **I** *ego* **pray** *oro* **to** *ad* **God** *Deum* **daily** *cotidie*

10.2 **The Lord** *Dominus* **gives** *dat* **me** *mihi* **strength** *vires*

10.3 **My** *meī* **soul** *anima* **praises** *laudat* **the Lord** *Dominum*

10.4 **Christ** *Christus* **loves** *amat* **me** *mē* **eternally** *aeterne*

10.5 **I** *ego* **sing** *canto* **psalms** *psalmos* **in** *in* **church** *ecclesia*

10.6 **The angels** *angeli* **protect** *custodiunt* **me** *mē* **always** *semper*

10.7 **To me** *mihi* **belongs** *est* **eternal** *aeterna* **life** *vita*

10.8 **I** *ego* **read** *lego* **the sacred** *sacras* **scriptures** *scripturas*

10.9 **The Holy Spirit** *Spiritus Sanctus* **dwells** *habitat* **in** *in* **me** *mē*

10.10 **My** *meī* **heart** *cor* **seeks** *quaerit* **wisdom** *sapientiam*

10.11 **I** *ego* **confess** *confiteor* **my** *mea* **sins** *peccata*

10.12 **The priest** *sacerdos* **gives** *dat* **me** *mihi* **blessing** *benedictionem*

10.13 **I** *ego* **meditate** *meditor* **on** *de* **sacred** *sacris* **things** *rebus*

10.14 **God** *Deus* **hears** *audit* **me** *mē* **always** *semper*

10.15 **My** *meī* **faith** *fides* **grows** *crescit* **daily** *cotidie*

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### Part B (Complete Latin Sentences with English Translation)

10.1 Ego oro ad Deum cotidie. *I pray to God daily.*

10.2 Dominus dat mihi vires. *The Lord gives me strength.*

10.3 Meī anima laudat Dominum. *My soul praises the Lord.*

10.4 Christus amat mē aeterne. *Christ loves me eternally.*

10.5 Ego canto psalmos in ecclesia. *I sing psalms in church.*

10.6 Angeli custodiunt mē semper. *The angels protect me always.*

10.7 Mihi est aeterna vita. *To me belongs eternal life.*

10.8 Ego lego sacras scripturas. *I read the sacred scriptures.*

10.9 Spiritus Sanctus habitat in mē. *The Holy Spirit dwells in me.*

10.10 Meī cor quaerit sapientiam. *My heart seeks wisdom.*

10.11 Ego confiteor mea peccata. *I confess my sins.*

10.12 Sacerdos dat mihi benedictionem. *The priest gives me blessing.*

10.13 Ego meditor de sacris rebus. *I meditate on sacred things.*

10.14 Deus audit mē semper. *God hears me always.*

10.15 Meī fides crescit cotidie. *My faith grows daily.*

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## Part C (Latin Text Only)

10.1 Ego oro ad Deum cotidie.

10.2 Dominus dat mihi vires.

10.3 Meī anima laudat Dominum.

10.4 Christus amat mē aeterne.

10.5 Ego canto psalmos in ecclesia.

10.6 Angeli custodiunt mē semper.

10.7 Mihi est aeterna vita.

10.8 Ego lego sacras scripturas.

10.9 Spiritus Sanctus habitat in mē.

10.10 Meī cor quaerit sapientiam.

10.11 Ego confiteor mea peccata.

10.12 Sacerdos dat mihi benedictionem.

10.13 Ego meditor de sacris rebus.

10.14 Deus audit mē semper.

10.15 Meī fides crescit cotidie.

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## Part D (Grammar Explanation for English Speakers)

The first person personal pronoun in Latin has different forms depending on its function in the sentence:

1. Forms and Their Uses:
    - ego (nominative) = I (subject)
    - meī (genitive) = of me, my
    - mihi (dative) = to/for me
    - mē (accusative) = me (direct object)
    - mē (ablative) = by/with/from me
2. Key Differences from English:
    - Latin often omits ego unless emphasis is needed
    - meī is used for possession instead of an adjective
    - Word order is more flexible than in English
    - The pronoun changes form based on its role
3. Common Patterns:
    - mihi est = "to me is" = "I have"
    - in mē = "in me"
    - ad mē = "to me"
    - propter mē = "because of me"
4. Usage in Religious Texts:
    - Often found in prayers
    - Common in psalm translations
    - Frequent in confessional contexts
    - Used in liturgical responses

## Part E (Cultural Context for English Speakers)

Understanding the first person pronoun in Medieval Latin requires awareness of its religious and cultural context:

1. Religious Significance:
    - Used extensively in prayers and liturgy
    - Important in personal devotional texts
    - Key part of confessional formulas
    - Present in hymns and sacred poetry
2. Medieval Usage:
    - Found in monastic rules
    - Common in theological writings
    - Used in personal letters
    - Present in religious autobiography
3. Literary Context:
    - Important in mystical writings
    - Used in devotional poetry
    - Present in saints' lives
    - Common in meditation guides

4. Modern Application:
    - Still used in Catholic liturgy
    - Found in modern Latin prayers
    - Present in church documents
    - Used in classical education

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### Part F (Literary Citation)

# Part F-A (Interlinear Analysis)

"**To you** *tibi* **I** *ego* **confess** *confiteor,* **O Lord** *Domine*"

- Saint Augustine, Confessions, Book I

# Part F-B (Complete Translation)

"Tibi ego confiteor, Domine" *"To you I confess, O Lord"*

# Part F-C (Literary Analysis)

This famous opening from Augustine's Confessions demonstrates the emphatic use of ego in religious Latin. The word order emphasizes the personal nature of confession.

# Part F-D (Grammatical Notes)

- tibi: dative of direction ("to you")
- ego: nominative, emphatic position
- confiteor: deponent verb, first person
- Domine: vocative case

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# Genre Section: Medieval Prayers

### Part A (Interlinear English-Latin Text)

10.16 **I** *ego* **lift up** *elevo* **my** *meos* **eyes** *oculos* **to** *ad* **heaven** *caelum* **in** *in* **prayer** *oratione*

10.17 **My** *meī* **heart** *cor* **burns** *ardet* **with** *cum* **divine** *divino* **love** *amore*

10.18 **The grace** *gratia* **of God** *Dei* **fills** *replet* **me** *mē* **completely** *omnino*

10.19 **I** *ego* **kneel** *genufecto* **before** *ante* **the holy** *sanctum* **altar** *altare*

10.20 **To me** *mihi* **the Lord** *Dominus* **shows** *ostendit* **great** *magnam* **mercy** *misericordiam*

10.21 **I** *ego* **offer** *offero* **my** *meam* **life** *vitam* **to** *ad* **Christ** *Christum*

10.22 **The light** *lux* **of faith** *fidei* **illuminates** *illuminat* **me** *mē* **always** *semper*

10.23 **My** *meī* **soul** *anima* **thirsts** *sitit* **for** *ad* **the living** *vivum* **God** *Deum*

10.24 **I** *ego* **seek** *quaero* **the kingdom** *regnum* **of heaven** *caelorum*

10.25 **The cross** *crux* **protects** *protegit* **me** *mē* **from** *ab* **all** *omni* **evil** *malo*

10.26 **I** *ego* **trust** *confido* **in** *in* **divine** *divina* **providence** *providentia*

10.27 **To me** *mihi* **belongs** *est* **the promise** *promissio* **of salvation** *salutis*

10.28 **I** *ego* **worship** *adoro* **in** *in* **spirit** *spiritu* **and** *et* **truth** *veritate*

10.29 **The peace** *pax* **of Christ** *Christi* **fills** *replet* **my** *meum* **heart** *cor*

10.30 **I** *ego* **await** *expecto* **the eternal** *aeternam* **glory** *gloriam*

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## Part B (Complete Latin Sentences with English Translation)

10.16 Ego elevo meos oculos ad caelum in oratione. *I lift up my eyes to heaven in prayer.*

10.17 Meī cor ardet cum divino amore. *My heart burns with divine love.*

10.18 Gratia Dei replet mē omnino. *The grace of God fills me completely.*

10.19 Ego genufecto ante sanctum altare. *I kneel before the holy altar.*

10.20 Mihi Dominus ostendit magnam misericordiam. *To me the Lord shows great mercy.*

10.21 Ego offero meam vitam ad Christum. *I offer my life to Christ.*

10.22 Lux fidei illuminat mē semper. *The light of faith illuminates me always.*

10.23 Meī anima sitit ad vivum Deum. *My soul thirsts for the living God.*

10.24 Ego quaero regnum caelorum. *I seek the kingdom of heaven.*

10.25 Crux protegit mē ab omni malo. *The cross protects me from all evil.*

10.26 Ego confido in divina providentia. *I trust in divine providence.*

10.27 Mihi est promissio salutis. *To me belongs the promise of salvation.*

10.28 Ego adoro in spiritu et veritate. *I worship in spirit and truth.*

10.29 Pax Christi replet meum cor. *The peace of Christ fills my heart.*

10.30 Ego expecto aeternam gloriam. *I await eternal glory.*

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## Part C (Latin Text Only)

10.16 Ego elevo meos oculos ad caelum in oratione.

10.17 Meī cor ardet cum divino amore.

10.18 Gratia Dei replet mē omnino.

10.19 Ego genufecto ante sanctum altare.

10.20 Mihi Dominus ostendit magnam misericordiam.

10.21 Ego offero meam vitam ad Christum.

10.22 Lux fidei illuminat mē semper.

10.23 Meī anima sitit ad vivum Deum.

10.24 Ego quaero regnum caelorum.

10.25 Crux protegit mē ab omni malo.

10.26 Ego confido in divina providentia.

10.27 Mihi est promissio salutis.

10.28 Ego adoro in spiritu et veritate.

10.29 Pax Christi replet meum cor.

10.30 Ego expecto aeternam gloriam.

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### Part D (Grammar Notes for Prayer Genre)

1. Prayer Vocabulary Patterns:
    - Verbs of devotion (oro, adoro, confiteor)
    - Terms of divine relationship (Dominus, Deus, Christus)
    - Spiritual concepts (gratia, fides, spiritus)
2. Common Grammatical Structures:
    - Use of ego for emphasis in personal prayer
    - Dative mihi in expressions of divine gifts
    - Accusative mē as object of divine action
    - Genitive meī in expressions of possession

## Word Order in Prayers (continued):

- Verb placement varies for emphasis
- Final position often reserved for key religious terms
- Adjectives frequently follow nouns
- Object pronouns often precede verbs

4. Special Features of Prayer Language:
    - Vocative case for addressing God
    - Subjunctive mood in petitions
    - Imperatives in supplication
    - Present tense for eternal truths
5. Common Prayer Formulas:
    - Opening invocations using ego
    - Closing doxologies
    - Responses using mihi/mē
    - Transitions between prayer sections
6. Verb Tenses in Prayer:
    - Present for ongoing devotion
    - Perfect for completed divine acts

- Future for promised blessings
- Imperfect for continuous past action

7. Case Usage in Prayer:
    - Nominative ego for personal statements
    - Dative mihi for receiving divine gifts
    - Accusative mē for object of divine action
    - Ablative for means or instrument
8. Specific Prayer Contexts:
    - Liturgical responses
    - Personal devotions
    - Communal worship
    - Meditation texts
9. Stylistic Elements:
    - Parallelism
    - Repetition
    - Rhetorical questions
    - Biblical allusions
10. Medieval Variations:
    - Monastic adaptations
    - Regional differences
    - Historical developments
    - Institutional customs

This grammar section specifically addresses the use of first person pronouns in medieval Latin prayers, showing how they differ from classical usage and how they reflect Christian theological concepts.

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# Lesson 11 The Latinum Institute Ecclesiastical Latin Reading Course

## Lectio XI: is, ea, id (Demonstrative Pronouns)

A Reading Lesson for English Speakers Learning Post-Classical and Medieval Latin

## Part A (Interlinear Text)

11.1 **Is** *He* **ōrat** *prays* **in** *in* **templō** *the temple*

11.2 **Ea** *She* **canticum** *a song* **sacrum** *sacred* **cantat** *sings*

11.3 **Id** *It* **signum** *a sign* **est** *is* **dīvīnum** *divine*

11.4 **Pater** *The father* **discipulum** *the disciple* **ad** *to* **eum** *him* **mittit** *sends*

11.5 **Vōx** *The voice* **eius** *his* **clāra** *clear* **est** *is*

11.6 **Magister** *The teacher* **librum** *the book* **eī** *to him* **dat** *gives*

11.7 **Verbum** *The word* **ab** *from* **eō** *him* **vēnit** *comes*

11.8 **Eam** *Her* **in** *in* **ecclesiā** *the church* **vidēmus** *we see*

11.9 **Ad** *To* **eam** *her* **epistulam** *a letter* **scrībō** *I write*

11.10 **Id** *It* **mīrāculum** *a miracle* **omnēs** *all* **vident** *see*

11.11 **Crūx** *The cross* **in** *in* **eō** *it* **locō** *place* **stat** *stands*

11.12 **Episcopus** *The bishop* **eōs** *them* **benedīcit** *blesses*

11.13 **Monachī** *The monks* **eās** *them* **prēcēs** *prayers* **legunt** *read*

11.14 **Frāter** *The brother* **ea** *these* **verba** *words* **docet** *teaches*

11.15 **Abbās** *The abbot* **eīs** *to them* **sapientiam** *wisdom* **trādit** *passes on*

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# Part B (Complete Sentences with Translation)

11.1 Is ōrat in templō. *He prays in the temple.*

11.2 Ea canticum sacrum cantat. *She sings a sacred song.*

11.3 Id signum est dīvīnum. *It is a divine sign.*

11.4 Pater discipulum ad eum mittit. *The father sends the disciple to him.*

11.5 Vōx eius clāra est. *His voice is clear.*

11.6 Magister librum eī dat. *The teacher gives the book to him.*

11.7 Verbum ab eō vēnit. *The word comes from him.*

11.8 Eam in ecclesiā vidēmus. *We see her in the church.*

11.9 Ad eam epistulam scrībō. *I write a letter to her.*

11.10 Id mīrāculum omnēs vident. *All see that miracle.*

11.11 Crūx in eō locō stat. *The cross stands in that place.*

11.12 Episcopus eōs benedīcit. *The bishop blesses them.*

11.13 Monachī eās prēcēs legunt. *The monks read those prayers.*

11.14 Frāter ea verba docet. *The brother teaches these words.*

11.15 Abbās eīs sapientiam trādit. *The abbot passes on wisdom to them.*

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# Part C (Latin Text Only)

11.1 Is ōrat in templō.

11.2 Ea canticum sacrum cantat.

11.3 Id signum est dīvīnum.

11.4 Pater discipulum ad eum mittit.

11.5 Vōx eius clāra est.

11.6 Magister librum eī dat.

11.7 Verbum ab eō vēnit.

11.8 Eam in ecclesiā vidēmus.

11.9 Ad eam epistulam scrībō.

11.10 Id mīrāculum omnēs vident.

11.11 Crūx in eō locō stat.

11.12 Episcopus eōs benedīcit.

11.13 Monachī eās prēcēs legunt.

11.14 Frāter ea verba docet.

11.15 Abbās eīs sapientiam trādit.

# Part D (Grammar Explanation for English Speakers)

The pronouns "is, ea, id" are essential demonstrative pronouns in Medieval Latin that roughly correspond to "he, she, it" or "that, that, that." Here's what English speakers need to know:

1. Basic Forms:
    - Masculine: is (he, that man)
    - Feminine: ea (she, that woman)
    - Neuter: id (it, that thing)
2. Case Usage:
    - Nominative: is, ea, id (subject)
    - Genitive: eius (his, her, its)
    - Dative: eī (to him, to her, to it)
    - Accusative: eum, eam, id (him, her, it as object)
    - Ablative: eō, eā, eō (by/with/from him/her/it)
3. Number:
    - Singular forms shown above
    - Plural forms also exist (eī, eae, ea)
4. Common Uses in Christian Texts:
    - Referring to previously mentioned persons
    - Indicating divine figures respectfully
    - Connecting clauses in religious narratives
5. Word Order:
    - More flexible than English

- Often follows the noun it modifies
- Can be separated from its noun for emphasis

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# Part E (Cultural Context for English Speakers)

Understanding "is, ea, id" in Medieval Latin requires awareness of its use in Christian contexts:

1. Religious Significance:
    - Often used to refer to God, Christ, or saints
    - Found frequently in liturgical texts
    - Important in Biblical translations
2. Manuscript Tradition:
    - Common in monastic writings
    - Used in theological commentaries
    - Essential in hagiographical texts
3. Medieval Usage:
    - More formal than Classical Latin
    - Influenced by Biblical Latin
    - Important in ecclesiastical documents
4. Modern Relevance:
    - Still used in Catholic Church documents
    - Found in traditional Latin prayers
    - Important for reading medieval texts

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# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

"**Is** *He* **qui** *who* **credit** *believes* **in** *in* **mē** *me* **vīvet** *shall live*"

- From the Gospel of John (11:25)

## Part F-B (Complete Translation)

"Is qui credit in mē vīvet" *"He who believes in me shall live"*

## Part F-C (Literary Analysis)

This quote from the Gospel of John demonstrates the use of "is" in Biblical Latin, where it introduces a relative clause and refers to believers in Christ.

## Part F-D (Grammatical Notes)

- "Is" serves as the antecedent for "qui"
- Demonstrative-relative combination common in Biblical Latin
- Present tense "credit" with future "vīvet" shows eternal truth
- "In mē" takes accusative showing movement of faith toward Christ

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# Genre Section: Liturgical Prayers

# Part A (Interlinear Text)

11.16 **Is** *He* **quī** *who* **sedet** *sits* **in** *on* **thrōnō** *the throne* **benedictus** *blessed* **est** *is* **in** *for* **saecula** *ages*

11.17 **Ea** *She* **quae** *who* **est** *is* **māter** *mother* **Dominī** *of the Lord* **prō** *for* **eīs** *them* **ōrat** *prays*

11.18 **Sacerdōs** *The priest* **ad** *to* **eum** *Him* **thūs** *incense* **offert** *offers* **in** *at* **altārī** *the altar*

11.19 **Populus** *The people* **eī** *to Him* **grātiās** *thanks* **in** *in* **psalmīs** *psalms* **agunt** *give*

11.20 **Ab** *From* **eō** *Him* **omnēs** *all* **grātiam** *grace* **et** *and* **misericordiam** *mercy* **petunt** *seek*

11.21 **In** *In* **eā** *that* **hōrā** *hour* **fidēlēs** *the faithful* **laetanter** *joyfully* **cantant** *sing*

11.22 **Lūmen** *The light* **eius** *His* **super** *upon* **eōs** *them* **splendēbat** *was shining*

11.23 **Ad** *To* **eam** *her* **angelus** *an angel* **āvē** *hail* **dīxit** *said*

11.24 **Id** *It* **mystērium** *mystery* **in** *in* **liturgiā** *the liturgy* **celebrāmus** *we celebrate*

11.25 **Deus** *God* **eīs** *to them* **pācem** *peace* **per** *through* **Chrīstum** *Christ* **dat** *gives*

11.26 **Ex** *From* **eō** *that* **tempore** *time* **grātiam** *grace* **accēpērunt** *they received*

11.27 **In** *In* **eīs** *these* **verbīs** *words* **vēritās** *truth* **manet** *remains*

11.28 **Ea** *Those* **sacramenta** *sacraments* **sancta** *holy* **sunt** *are*

11.29 **Per** *Through* **eum** *Him* **salūtem** *salvation* **habēmus** *we have*

11.30 **Ab** *From* **eā** *that* **hōrā** *hour* **in** *in* **grātiā** *grace* **ambulant** *they walk*

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# Part B (Complete Sentences with Translation)

11.16 Is quī sedet in thrōnō benedictus est in saecula. *He who sits on the throne is blessed forever.*

11.17 Ea quae est māter Dominī prō eīs ōrat. *She who is the mother of the Lord prays for them.*

11.18 Sacerdōs ad eum thūs offert in altārī. *The priest offers incense to Him at the altar.*

11.19 Populus eī grātiās in psalmīs agunt. *The people give thanks to Him in psalms.*

11.20 Ab eō omnēs grātiam et misericordiam petunt. *From Him all seek grace and mercy.*

11.21 In eā hōrā fidēlēs laetanter cantant. *In that hour the faithful sing joyfully.*

11.22 Lūmen eius super eōs splendēbat. *His light was shining upon them.*

11.23 Ad eam angelus āvē dīxit. *To her the angel said "Hail."*

11.24 Id mystērium in liturgiā celebrāmus. *We celebrate that mystery in the liturgy.*

11.25 Deus eīs pācem per Chrīstum dat. *God gives them peace through Christ.*

11.26 Ex eō tempore grātiam accēpērunt. *From that time they received grace.*

11.27 In eīs verbīs vēritās manet. *In these words truth remains.*

11.28 Ea sacramenta sancta sunt. *Those sacraments are holy.*

11.29 Per eum salūtem habēmus. *Through Him we have salvation.*

11.30 Ab eā hōrā in grātiā ambulant. *From that hour they walk in grace.*

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# Part C (Latin Text Only)

11.16 Is quī sedet in thrōnō benedictus est in saecula.

11.17 Ea quae est māter Dominī prō eīs ōrat.

11.18 Sacerdōs ad eum thūs offert in altārī.

11.19 Populus eī grātiās in psalmīs agunt.

11.20 Ab eō omnēs grātiam et misericordiam petunt.

11.21 In eā hōrā fidēlēs laetanter cantant.

11.22 Lūmen eius super eōs splendēbat.

11.23 Ad eam angelus āvē dīxit.

11.24 Id mystērium in liturgiā celebrāmus.

11.25 Deus eīs pācem per Chrīstum dat.

## 11.26 Ex eō tempore grātiam accēpērunt.

11.27 In eīs verbīs vēritās manet.

11.28 Ea sacramenta sancta sunt.

11.29 Per eum salūtem habēmus.

11.30 Ab eā hōrā in grātiā ambulant.

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# Part D (Grammar Notes for Liturgical Genre)

For English speakers studying Medieval Latin liturgical texts, here are key points about using "is, ea, id" in religious contexts:

1. Divine References:
    - When referring to God:
        - "is" often capitalized as "Is" in manuscripts
        - "eius" (His) may be written "Eius"
        - "eī" (to Him) frequently appears in prayers

        - "per eum" (through Him) common in liturgical endings
2. Liturgical Formulas:
    - Fixed expressions:
        - "in eō tempore" (at that time) - introduces Gospel readings
        - "ab eā hōrā" (from that hour) - marks significant moments
        - "ex eīs" (from these/them) - referring to sacred elements
        - "per ea" (through these) - refers to sacramental means
3. Case Uses in Prayer:
    - Ablative frequent with prepositions:
        - "in eō" (in him/it)
        - "cum eō" (with him)
        - "ab eō" (from him)
    - Dative common in petitions:
        - "eī glōria" (glory to him)
        - "eīs grātiam" (grace to them)
4. Special Constructions:
    - Relative clauses:
        - "is quī" (he who)
        - "ea quae" (she who)
        - "id quod" (that which)
    - With participles:
        - "eō dicente" (while he was saying)
        - "eā orante" (while she was praying)
5. Time References:
    - "in eā hōrā" (at that hour)
    - "ex eō diē" (from that day)
    - "in eīs diēbus" (in those days)
    - Common in liturgical calendars and readings
6. Theological Uses:
    - For doctrinal points:
        - "id est" (that is) - introduces explanations
        - "ex eō" (from that) - refers to theological principles
    - For sacred objects:
        - "ea sacramenta" (those sacraments)
        - "id signum" (that sign)
7. Common Combinations:
    - With sacred vocabulary:
        - "eius grātia" (His grace)
        - "eius misericordia" (His mercy)
        - "eius glōria" (His glory)
    - In ritual instructions:
        - "post eam" (after it/that)
        - "ante eum" (before him)
        - "super eōs" (over them)
8. Style Notes:
    - More formal than Classical Latin

- Often follows Biblical Latin patterns
- Word order may be more flexible
- Repetition common for emphasis

9. Medieval Developments:
    - Extended meanings in Christian context
    - New fixed phrases developed
    - Influence of Greek theological terms
    - Standardization in liturgical use
10. Practical Tips:
    - Learn common prayer endings
    - Memorize frequent combinations
    - Notice patterns in liturgical texts
    - Pay attention to capitalization in manuscripts

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# Lesson 12 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 12: "ad" (preposition)

## Part A (Interlinear English-Latin Text)

12.1 **The messenger** *nūntius* **runs** *currit* **to** *ad* **the temple** *templum*

12.2 **We pray** *ōrāmus* **to** *ad* **God** *Deum* **daily** *cotīdiē*

12.3 **Up to** *ad* **this day** *hunc diem*, **the tradition** *trāditiō* **continues** *mānet*

12.4 **He walks** *ambulat* **to** *ad* **the altar** *altāre* **slowly** *lentē*

12.5 **The monk writes** *monachus scrībit* **letters** *litterās* **to** *ad* **the bishop** *epīscopum*

12.6 **They travel** *iter faciunt* **to** *ad* **Rome** *Rōmam* **for Easter** *ad Pāscha*

12.7 **The bell rings** *campāna sonat* **up to** *ad* **heaven** *caelum*

12.8 **The pilgrims come** *peregrīnī veniunt* **to** *ad* **the shrine** *sacellum*

12.9 **He raises** *levat* **his hands** *manūs* **to** *ad* **God** *Deum* **in prayer** *in prece*

12.10 **The faithful gather** *fidēlēs congregantur* **to** *ad* **Mass** *Missam*

12.11 **She walks** *ambulat* **to** *ad* **the monastery** *monastērium* **every morning** *omnī māne*

12.12 **The abbot speaks** *abbās loquitur* **to** *ad* **the brothers** *frātrēs*

12.13 **They sing hymns** *hymnōs cantant* **to** *ad* **the glory of God** *glōriam Deī*

12.14 **The priest goes** *sacerdōs it* **to** *ad* **the sick** *aegrōtōs*

12.15 **We come** *venīmus* **to** *ad* **the feast** *festum* **with joy** *cum gaudiō*

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## Part B (Complete Latin Sentences with English Translation)

12.1 Nūntius ad templum currit. *The messenger runs to the temple.*

12.2 Ōrāmus ad Deum cotīdiē. *We pray to God daily.*

12.3 Ad hunc diem trāditiō mānet. *Up to this day, the tradition continues.*

12.4 Ad altāre lentē ambulat. *He walks slowly to the altar.*

12.5 Monachus litterās ad epīscopum scrībit. *The monk writes letters to the bishop.*

12.6 Ad Rōmam ad Pāscha iter faciunt. *They travel to Rome for Easter.*

12.7 Campāna ad caelum sonat. *The bell rings up to heaven.*

12.8 Peregrīnī ad sacellum veniunt. *The pilgrims come to the shrine.*

12.9 Manūs ad Deum in prece levat. *He raises his hands to God in prayer.*

12.10 Fidēlēs ad Missam congregantur. *The faithful gather for Mass.*

12.11 Ad monastērium omnī māne ambulat. *She walks to the monastery every morning.*

12.12 Abbās ad frātrēs loquitur. *The abbot speaks to the brothers.*

12.13 Ad glōriam Deī hymnōs cantant. *They sing hymns to the glory of God.*

12.14 Sacerdōs ad aegrōtōs it. *The priest goes to the sick.*

12.15 Ad festum cum gaudiō venīmus. *We come to the feast with joy.*

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## Part C (Latin Text Only)

12.1 Nūntius ad templum currit.

12.2 Ōrāmus ad Deum cotīdiē.

12.3 Ad hunc diem trāditiō mānet.

12.4 Ad altāre lentē ambulat.

12.5 Monachus litterās ad epīscopum scrībit.

12.6 Ad Rōmam ad Pāscha iter faciunt.

12.7 Campāna ad caelum sonat.

12.8 Peregrīnī ad sacellum veniunt.

12.9 Manūs ad Deum in prece levat.

12.10 Fidēlēs ad Missam congregantur.

12.11 Ad monastērium omnī māne ambulat.

12.12 Abbās ad frātrēs loquitur.

12.13 Ad glōriam Deī hymnōs cantant.

12.14 Sacerdōs ad aegrōtōs it.

12.15 Ad festum cum gaudiō venīmus.

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# Part D (Grammar Explanation for English Speakers)

The Latin preposition "ad" is essential for English speakers to understand because it has several important uses:

1. Basic Meaning:
    - Primary meaning: "to" or "toward"
    - Also means "up to" or "until"
    - Can mean "for" in certain contexts
2. Grammatical Rules:
    - Always takes the accusative case
    - Changes the ending of the noun it governs
    - Examples:
        - templum (nominative) → ad templum (accusative)
        - Deus (nominative) → ad Deum (accusative)
3. Common Uses:
    - Physical motion toward: "ad templum" (to the temple)
    - Time limits: "ad hunc diem" (up to this day)
    - Purpose: "ad glōriam" (for glory)
    - Recipient: "ad epīscopum" (to the bishop)
4. Key Differences from English:
    - Latin "ad" never means "at" (use "apud" or "in" instead)
    - Cannot be used for "to" with infinitives
    - Always requires accusative case, unlike English "to"
5. Common Combinations:
    - ad + places: ad Rōmam (to Rome)
    - ad + people: ad frātrēs (to the brothers)
    - ad + abstract nouns: ad glōriam (to/for glory)

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# Part E (Cultural Context for English Speakers)

Understanding "ad" in Medieval Latin requires awareness of its Christian cultural context:

1. Religious Usage:
    - Frequently used in liturgical texts
    - Common in prayers: "ad Deum" (to God)
    - Part of many church phrases: "ad altāre" (to the altar)
2. Historical Context:
    - Medieval Latin expanded classical uses

    - Christian writers added new spiritual meanings
    - Important in ecclesiastical documents
3. Common Phrases in Christian Texts:
    - "ad majōrem Deī glōriam" (for the greater glory of God)
    - "ad sanctōs" (to the saints)
    - "ad vitam aeternam" (to eternal life)
4. Modern Survival:
    - Still used in Catholic Church Latin
    - Found in traditional hymns and prayers
    - Present in ecclesiastical documents

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# Part F (Literary Citation)

## Part F-A (Interlinear Analysis)

**Come** *Venīte* **to** *ad* **me** *mē*, **all** *omnēs* **who labor** *quī labōrātis*

- From the Gospel according to Matthew 11:28

## Part F-B (Complete Translation)

"Venīte ad mē, omnēs quī labōrātis" *"Come to me, all you who labor"*

## Part F-C (Literary Analysis)

This verse from the Vulgate demonstrates the inviting use of "ad" in Christian Latin. Christ's invitation uses "ad" to express both physical and spiritual movement toward him.

## Part F-D (Grammatical Notes)

- "ad" takes accusative "mē"
- "venīte" is plural imperative
- "omnēs" agrees with understood "vōs"
- "quī labōrātis" is a relative clause

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# Genre Section: Liturgical Prayers

# Part A (Interlinear English-Latin Text)

12.16 **We lift** *levāmus* **our hearts** *corda nostra* **to** *ad* **the Lord** *Dominum*

12.17 **The priest** *sacerdōs* **proceeds** *prōcēdit* **to** *ad* **the altar of God** *altāre Deī*

12.18 **Let us pray** *ōrēmus* **to** *ad* **the Holy Spirit** *Spiritum Sanctum* **for wisdom** *prō sapientiā*

12.19 **The faithful** *fidēlēs* **come** *veniunt* **to** *ad* **communion** *commūniōnem* **with reverence** *cum reverentiā*

12.20 **We sing** *cantāmus* **glory** *glōriam* **to** *ad* **the Father** *Patrem*

12.21 **The deacon** *diāconus* **calls** *vocat* **all** *omnēs* **to** *ad* **prayer** *ōrātiōnem*

12.22 **They raise** *tollunt* **their voices** *vōcēs* **to** *ad* **heaven** *caelum* **in praise** *in laudem*

12.23 **We look** *spectāmus* **to** *ad* **the cross** *crucem* **with hope** *cum spē*

12.24 **The choir** *chorus* **sings** *cantat* **to** *ad* **God's glory** *Deī glōriam*

12.25 **The people** *populus* **bow** *sē inclīnant* **to** *ad* **the altar** *altāre*

12.26 **We come** *venīmus* **to** *ad* **the font** *fontem* **for baptism** *ad baptismum*

12.27 **They process** *prōcēdunt* **to** *ad* **the sanctuary** *sanctuārium* **with candles** *cum candēlīs*

12.28 **The bishop** *epīscopus* **extends** *extendit* **his hands** *manūs* **to** *ad* **bless** *benedīcendum*

12.29 **We kneel** *genua flectimus* **to** *ad* **receive** *accipiendum* **the blessing** *benedīctiōnem*

12.30 **All rise** *omnēs surgunt* **to** *ad* **praise** *laudandum* **the Lord** *Dominum*

# Part B (Complete Latin Sentences with English Translation)

12.16 Levāmus corda nostra ad Dominum. *We lift our hearts to the Lord.*

12.17 Sacerdōs ad altāre Deī prōcēdit. *The priest proceeds to the altar of God.*

12.18 Ōrēmus ad Spiritum Sanctum prō sapientiā. *Let us pray to the Holy Spirit for wisdom.*

12.19 Fidēlēs ad commūniōnem cum reverentiā veniunt. *The faithful come to communion with reverence.*

12.20 Cantāmus glōriam ad Patrem. *We sing glory to the Father.*

12.21 Diāconus omnēs ad ōrātiōnem vocat. *The deacon calls all to prayer.*

12.22 Vōcēs ad caelum in laudem tollunt. *They raise their voices to heaven in praise.*

12.23 Ad crucem cum spē spectāmus. *We look to the cross with hope.*

12.24 Chorus ad Deī glōriam cantat. *The choir sings to God's glory.*

12.25 Populus sē ad altāre inclīnant. *The people bow to the altar.*

12.26 Ad fontem ad baptismum venīmus. *We come to the font for baptism.*

12.27 Cum candēlīs ad sanctuārium prōcēdunt. *They process to the sanctuary with candles.*

12.28 Epīscopus manūs ad benedīcendum extendit. *The bishop extends his hands to bless.*

12.29 Ad accipiendum benedīctiōnem genua flectimus. *We kneel to receive the blessing.*

12.30 Omnēs ad laudandum Dominum surgunt. *All rise to praise the Lord.*

# Part C (Latin Text Only)

12.16 Levāmus corda nostra ad Dominum.

12.17 Sacerdōs ad altāre Deī prōcēdit.

12.18 Ōrēmus ad Spiritum Sanctum prō sapientiā.

12.19 Fidēlēs ad commūniōnem cum reverentiā veniunt.

12.20 Cantāmus glōriam ad Patrem.

12.21 Diāconus omnēs ad ōrātiōnem vocat.

12.22 Vōcēs ad caelum in laudem tollunt.

12.23 Ad crucem cum spē spectāmus.

12.24 Chorus ad Deī glōriam cantat.

12.25 Populus sē ad altāre inclīnant.

12.26 Ad fontem ad baptismum venīmus.

12.27 Cum candēlīs ad sanctuārium prōcēdunt.

12.28 Epīscopus manūs ad benedīcendum extendit.

12.29 Ad accipiendum benedīctiōnem genua flectimus.

12.30 Omnēs ad laudandum Dominum surgunt.

# Part D (Grammar Notes for Liturgical Prayer Genre)

The use of "ad" in liturgical Latin has special characteristics that English speakers should note:

1. Special Liturgical Constructions:
    - "ad" + gerund: "ad laudandum" (for praising)
    - "ad" + gerundive: "ad accipiendum" (for receiving)
    - These constructions express purpose in formal prayer
2. Common Prayer Patterns:
    - Directional movement:
        - "ad altāre" (to the altar)
        - "ad sanctuārium" (to the sanctuary)
        - Physical movement reflects spiritual movement
    - Spiritual direction:
        - "ad Dominum" (to the Lord)
        - "ad caelum" (to heaven)
        - Indicates the recipient of prayer/praise
3. Formal Liturgical Phrases:
    - Opening formulas:
        - "ad Deum quī" (to God who)
        - "ad tē, Domine" (to you, Lord)
    - Closing formulas:
        - "ad vitam" (to life)
        - "ad pacem" (to peace)
4. Special Uses in Mass:
    - Processional directions:
        - "ad fontem" (to the font)

        - "ad crucem" (to the cross)
    - Ritual instructions:
        - "ad benedīcendum" (for blessing)
        - "ad ōrandum" (for praying)
5. Important Grammar Points for English Speakers:
    - Multiple "ad" phrases can appear in one sentence:
        - "ad fontem ad baptismum" (to the font for baptism)
    - Position flexibility:
        - Can appear at start: "Ad crucem spectāmus"
        - Can appear mid-sentence: "Sacerdōs ad altāre prōcēdit"
        - Can appear at end: "Corda nostra levāmus ad Dominum"
6. Common Verb Combinations:
    - Movement verbs:
        - prōcēdere ad (to proceed to)
        - venīre ad (to come to)
    - Devotional verbs:
        - ōrāre ad (to pray to)
        - cantāre ad (to sing to)
7. Fixed Expressions:
    - "ad glōriam Deī" (to/for the glory of God)
    - "ad laudem" (for praise)
    - "ad honōrem" (to/for the honor)
    - These are memorized as complete phrases
8. Differences from Classical Usage:
    - More abstract/spiritual meanings
    - Greater frequency with divine recipients
    - Expanded use with gerunds/gerundives
    - Special liturgical formulas
9. Tips for Translation:
    - Context determines whether "ad" means:
        - "to" (direction)
        - "for" (purpose)
        - "toward" (orientation)
    - In prayers, often combines physical and spiritual meaning:
        - "ad altāre" = both physical movement and spiritual approach
10. Common Student Mistakes to Avoid:
    - Don't confuse with:
        - "apud" (at, with)
        - "in" + acc. (into)
        - "in" + abl. (in)
    - Remember:
        - Always takes accusative
        - Often implies movement or direction
        - Can express purpose

# Lesson 13 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 13: ut, utī (as, so that, how)

## Section A (Interlinear Latin-English Text)

13.1 **Magister** *teacher* **docet** *teaches* **ut** *so that* **discipulī** *students* **discant** *may learn*

13.2 **Ut** *as* **scrīpsī** *I wrote* **in** *in* **litterīs** *the letter* **meīs** *my*

13.3 **Cogitō** *I think* **ut** *as* **philosophus** *a philosopher* **Rōmānus** *Roman*

13.4 **Mīles** *soldier* **pugnat** *fights* **ut** *so that* **patriam** *country* **dēfendat** *he may defend*

13.5 **Ut** *how* **pulchra** *beautiful* **est** *is* **haec** *this* **ecclēsia** *church*

13.6 **Labōrāmus** *we work* **ut** *so that* **cēnam** *dinner* **parēmus** *we may prepare*

13.7 **Ōrāmus** *we pray* **ut** *as* **Chrīstus** *Christ* **docuit** *taught*

13.8 **Episcopus** *bishop* **loquitur** *speaks* **ut** *so that* **omnēs** *all* **intellegant** *may understand*

13.9 **Ut** *as* **dīxit** *said* **Sanctus** *Saint* **Augustīnus** *Augustine*

13.10 **Canō** *I sing* **ut** *so that* **Deum** *God* **laudem** *I may praise*

13.11 **Ut** *how* **sapiēns** *wise* **est** *is* **pater** *father* **noster** *our*

13.12 **Monachus** *monk* **scrībit** *writes* **ut** *so that* **vēritātem** *truth* **servet** *he may preserve*

13.13 **Legendam** *legend* **narrō** *I tell* **ut** *as* **trāditam** *handed down* **est** *it is*

13.14 **Ut** *how* **magnificum** *magnificent* **est** *is* **templum** *temple* **Deī** *of God*

13.15 **Discipulus** *student* **studet** *studies* **ut** *so that* **sapientior** *wiser* **fīat** *he may become*

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## Section B (Complete Latin Sentences with English Translation)

13.1 Magister docet ut discipulī discant. *The teacher teaches so that the students may learn.*

13.2 Ut scrīpsī in litterīs meīs. *As I wrote in my letter.*

13.3 Cogitō ut philosophus Rōmānus. *I think as a Roman philosopher.*

13.4 Mīles pugnat ut patriam dēfendat. *The soldier fights so that he may defend his country.*

13.5 Ut pulchra est haec ecclēsia! *How beautiful this church is!*

13.6 Labōrāmus ut cēnam parēmus. *We work so that we may prepare dinner.*

13.7 Ōrāmus ut Chrīstus docuit. *We pray as Christ taught.*

13.8 Episcopus loquitur ut omnēs intellegant. *The bishop speaks so that all may understand.*

13.9 Ut dīxit Sanctus Augustīnus. *As Saint Augustine said.*

13.10 Canō ut Deum laudem. *I sing so that I may praise God.*

13.11 Ut sapiēns est pater noster! *How wise our father is!*

13.12 Monachus scrībit ut vēritātem servet. *The monk writes so that he may preserve the truth.*

13.13 Legendam narrō ut trāditam est. *I tell the legend as it has been handed down.*

13.14 Ut magnificum est templum Deī! *How magnificent is the temple of God!*

13.15 Discipulus studet ut sapientior fīat. *The student studies so that he may become wiser.*

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# Section C (Latin Text Only)

13.1 Magister docet ut discipulī discant.

13.2 Ut scrīpsī in litterīs meīs.

13.3 Cogitō ut philosophus Rōmānus.

13.4 Mīles pugnat ut patriam dēfendat.

13.5 Ut pulchra est haec ecclēsia!

13.6 Labōrāmus ut cēnam parēmus.

13.7 Ōrāmus ut Chrīstus docuit.

13.8 Episcopus loquitur ut omnēs intellegant.

13.9 Ut dīxit Sanctus Augustīnus.

13.10 Canō ut Deum laudem.

13.11 Ut sapiēns est pater noster!

13.12 Monachus scrībit ut vēritātem servet.

13.13 Legendam narrō ut trāditam est.

13.14 Ut magnificum est templum Deī!

13.15 Discipulus studet ut sapientior fīat.

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# Section D (Grammar Explanation for English Speakers)

The Latin word "ut" (or "utī") has several important uses that English speakers need to understand:

1. Purpose Clauses ("so that"):

- Introduces a clause explaining why something is done
- Always takes the subjunctive mood
- English equivalent: "so that," "in order that"
- Example: "docet ut discant" = "teaches so that they may learn"

2. Comparative Use ("as"):
    - Shows how something is done by comparison
    - Takes the indicative mood
    - English equivalent: "as," "like," "the way that"
    - Example: "ut Chrīstus docuit" = "as Christ taught"
3. Exclamatory Use ("how"):
    - Expresses strong feeling or surprise
    - Takes the indicative mood
    - English equivalent: "how!"
    - Example: "ut pulchra est!" = "how beautiful it is!"
4. Key Grammar Points for English Speakers:
    - Unlike English, ut + subjunctive creates purpose clauses
    - Word order is more flexible than in English
    - The subjunctive is required for purpose clauses
    - The indicative is used for comparisons and exclamations

# Section E (Cultural Context for English Speakers)

Understanding "ut" in Medieval Latin requires awareness of its extensive use in Christian contexts:

1. Religious Texts:
    - Frequently used in prayers and liturgical texts
    - Common in biblical translations
    - Essential in theological writings
    - Found throughout church documents
2. Educational Context:
    - Basic element of monastery education
    - Used in copying and preserving texts
    - Important for teaching Scripture
    - Key to understanding Church Fathers
3. Modern Relevance:
    - Still used in Catholic Church documents
    - Important for reading medieval manuscripts
    - Essential for theological studies
    - Present in church inscriptions
4. Historical Development:
    - Classical usage preserved in Christian texts
    - New religious meanings developed
    - Influenced European languages
    - Remains active in church Latin

# Section F (Literary Citation)

## Part F-A (Interlinear Analysis)

**Ut** *as* **in** *in* **caelō** *heaven* **et** *and* **in** *on* **terrā** *earth*

- From the Lord's Prayer (Pater Noster)

## Part F-B (Complete Translation)

"Ut in caelō et in terrā" *"As in heaven and on earth"*

## Part F-C (Literary Analysis)

This phrase from the Lord's Prayer demonstrates the comparative use of "ut" in one of the most fundamental Christian texts. The parallel structure emphasizes the connection between heavenly and earthly realms.

## Part F-D (Grammatical Notes)

- Ut here is comparative
- Takes indicative mood (implied verb est)
- Creates parallel structure
- Shows standard word order

# Genre Section: Christian Liturgical Texts

# Section A (Interlinear Latin-English Text)

13.16 **Ōrēmus** *let us pray* **ut** *so that* **Spīritus** *Spirit* **Sānctus** *Holy* **nōs** *us* **illuminet** *may enlighten*

13.17 **Ut** *as* **in** *in* **missā** *mass* **solemnī** *solemn* **celebrātur** *it is celebrated*

13.18 **Sacerdōs** *priest* **benedīcit** *blesses* **ut** *so that* **grātia** *grace* **dēscendat** *may descend*

13.19 **Ut** *as* **in** *in* **ritū** *rite* **sanctō** *holy* **scrīptum** *written* **est** *it is*

13.20 **Cantāmus** *we sing* **ut** *so that* **laetitiam** *joy* **exprimāmus** *we may express*

13.21 **Ut** *how* **sancta** *holy* **est** *is* **haec** *this* **hōra** *hour* **mātutīna** *morning*

13.22 **Incēnsum** *incense* **offerimus** *we offer* **ut** *so that* **ōrātiō** *prayer* **ascendat** *may rise*

13.23 **Ut** *as* **in** *in* **Psalmīs** *Psalms* **cantāmus** *we sing*

13.24 **Genua** *knees* **flectimus** *we bend* **ut** *so that* **adōrēmus** *we may worship*

13.25 **Ut** *how* **dignum** *worthy* **et** *and* **iūstum** *just* **est** *it is*

13.26 **Ministrī** *ministers* **servant** *serve* **ut** *so that* **altāre** *altar* **parētur** *may be prepared*

13.27 **Ut** *as* **in** *in* **diēbus** *days* **antīquīs** *ancient* **celebrāmus** *we celebrate*

13.28 **Chorus** *choir* **cantat** *sings* **ut** *so that* **fidēlēs** *faithful* **respondant** *may respond*

13.29 **Ut** *as* **in** *in* **caerimoniīs** *ceremonies* **sānctīs** *holy* **servātur** *it is preserved*

13.30 **Campānae** *bells* **sonant** *sound* **ut** *so that* **omnēs** *all* **convocent** *they may summon*

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# Section B (Complete Latin Sentences with English Translation)

13.16 Ōrēmus ut Spīritus Sānctus nōs illuminet. *Let us pray so that the Holy Spirit may enlighten us.*

13.17 Ut in missā solemnī celebrātur. *As it is celebrated in the solemn mass.*

13.18 Sacerdōs benedīcit ut grātia dēscendat. *The priest blesses so that grace may descend.*

13.19 Ut in ritū sanctō scrīptum est. *As it is written in the holy rite.*

13.20 Cantāmus ut laetitiam exprimāmus. *We sing so that we may express joy.*

13.21 Ut sancta est haec hōra mātutīna! *How holy is this morning hour!*

13.22 Incēnsum offerimus ut ōrātiō ascendat. *We offer incense so that prayer may rise.*

13.23 Ut in Psalmīs cantāmus. *As we sing in the Psalms.*

13.24 Genua flectimus ut adōrēmus. *We bend our knees so that we may worship.*

13.25 Ut dignum et iūstum est! *How worthy and just it is!*

13.26 Ministrī servant ut altāre parētur. *The ministers serve so that the altar may be prepared.*

13.27 Ut in diēbus antīquīs celebrāmus. *As we celebrate in ancient days.*

13.28 Chorus cantat ut fidēlēs respondant. *The choir sings so that the faithful may respond.*

13.29 Ut in caerimoniīs sānctīs servātur. *As it is preserved in the holy ceremonies.*

13.30 Campānae sonant ut omnēs convocent. *The bells sound so that they may summon all.*

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# Section C (Latin Text Only)

13.16 Ōrēmus ut Spīritus Sānctus nōs illuminet.

13.17 Ut in missā solemnī celebrātur.

13.18 Sacerdōs benedīcit ut grātia dēscendat.

13.19 Ut in ritū sanctō scrīptum est.

13.20 Cantāmus ut laetitiam exprimāmus.

13.21 Ut sancta est haec hōra mātutīna!

13.22 Incēnsum offerimus ut ōrātiō ascendat.

13.23 Ut in Psalmīs cantāmus.

13.24 Genua flectimus ut adōrēmus.

13.25 Ut dignum et iūstum est!

13.26 Ministrī servant ut altāre parētur.

13.27 Ut in diēbus antīquīs celebrāmus.

13.28 Chorus cantat ut fidēlēs respondant.

13.29 Ut in caerimoniīs sānctīs servātur.

13.30 Campānae sonant ut omnēs convocent.

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# Section D (Grammar Notes for Liturgical Genre)

For English speakers studying liturgical Latin, understanding the specific uses of "ut" in religious contexts is essential:

1. Purpose in Liturgical Actions:
    - Often introduces prayers of petition
    - Shows divine purpose in ritual actions
    - Links earthly actions with spiritual effects
    - Examples: "ut grātia dēscendat" (that grace may descend)
2. Comparative Uses in Ritual:
    - References to traditional practices
    - Citations of scriptural precedent
    - Connections to ancient customs
    - Examples: "ut in diēbus antīquīs" (as in ancient days)
3. Special Liturgical Formulas:
    - Fixed expressions in the Mass
    - Traditional responses
    - Ritual directions
    - Example: "ut dignum et iūstum est" (as it is right and just)
4. Verb Moods in Liturgical Context:
    - Subjunctive for prayers and wishes
    - Indicative for established truths
    - Present tense for timeless actions
    - Perfect tense for completed ritual actions
5. Word Order in Liturgical Latin:
    - More formal than Classical Latin
    - Often follows biblical Latin patterns
    - Emphasis on ritual significance
    - Maintains traditional formulas
6. Common Patterns:
    - Prayer introductions: "Ōrēmus ut..." (Let us pray that...)
    - Ritual purposes: "ut sanctificētur" (that it may be sanctified)
    - Traditional comparisons: "ut in caelō" (as in heaven)

- Exclamations: "ut dignum est!" (how worthy it is!)

7. Liturgical Vocabulary with ut:
    - Prayer terms
    - Ritual actions
    - Sacred objects
    - Divine attributes
8. Important Cultural Context:
    - Connection to ancient Christian practice
    - Preservation of traditional formulas
    - Role in communal worship
    - Significance in Catholic theology

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# Lesson 14 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 14: sī (if)

## Part A (Interleaved English and Latin Text)

14.1 **If** *sī* **you** *tū* **are** *es* **wise** *sapiēns* **I** *ego* **will follow** *sequar* **your** *tua* **advice** *cōnsilia*

14.2 **If** *sī* **the day** *diēs* **is** *est* **fair** *pulcher* **we** *nōs* **will walk** *ambulābimus* **in** *in* **the garden** *hortō*

14.3 **If** *sī* **you want** *vīs* **peace** *pācem* **prepare** *parā* **for** *ad* **war** *bellum*

14.4 **The master** *dominus* **will praise** *laudābit* **you** *tē* **if** *sī* **you work** *labōrās* **well** *bene*

14.5 **I** *ego* **will come** *veniam* **if** *sī* **you** *tū* **call** *vocās* **me** *mē*

14.6 **If** *sī* **you read** *legis* **books** *librōs* **you** *tū* **will learn** *discēs* **much** *multa*

14.7 **If** *sī* **God** *Deus* **wills** *vult* **I** *ego* **will live** *vīvam*

14.8 **If** *sī* **you sing** *cantās* **I** *ego* **will listen** *audiam*

14.9 **They** *illī* **will come** *venient* **if** *sī* **you** *tū* **ask** *rogās*

14.10 **If** *sī* **you love** *amās* **virtue** *virtūtem* **you** *tū* **will be** *eris* **happy** *beātus*

14.11 **The teacher** *magister* **will teach** *docēbit* **if** *sī* **we** *nōs* **listen** *audīmus*

14.12 **If** *sī* **you give** *dās* **money** *pecūniam* **you** *tū* **will have** *habēbis* **friends** *amīcōs*

14.13 **If** *sī* **you tell** *dīcis* **the truth** *vēritātem* **I** *ego* **will believe** *crēdam* **you** *tibi*

14.14 **They** *illī* **will help** *iuvābunt* **if** *sī* **we** *nōs* **ask** *rogāmus*

14.15 **If** *sī* **you pray** *ōrās* **God** *Deus* **will hear** *audiet*

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## Part B (Complete Sentences)

14.1 Sī sapiēns es tua cōnsilia sequar. *If you are wise I will follow your advice.*

14.2 Sī diēs pulcher est in hortō ambulābimus. *If the day is fair we will walk in the garden.*

14.3 Sī pācem vīs ad bellum parā. *If you want peace prepare for war.*

14.4 Dominus tē laudābit sī bene labōrās. *The master will praise you if you work well.*

14.5 Veniam sī mē vocās. *I will come if you call me.*

14.6 Sī librōs legis multa discēs. *If you read books you will learn much.*

14.7 Sī Deus vult vīvam. *If God wills I will live.*

14.8 Sī cantās audiam. *If you sing I will listen.*

14.9 Venient sī rogās. *They will come if you ask.*

14.10 Sī virtūtem amās beātus eris. *If you love virtue you will be happy.*

14.11 Magister docēbit sī audīmus. *The teacher will teach if we listen.*

14.12 Sī pecūniam dās amīcōs habēbis. *If you give money you will have friends.*

14.13 Sī vēritātem dīcis tibi crēdam. *If you tell the truth I will believe you.*

14.14 Iuvābunt sī rogāmus. *They will help if we ask.*

14.15 Sī ōrās Deus audiet. *If you pray God will hear.*

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## Part C (Latin Text Only)

14.1 Sī sapiēns es tua cōnsilia sequar.

14.2 Sī diēs pulcher est in hortō ambulābimus.

14.3 Sī pācem vīs ad bellum parā.

14.4 Dominus tē laudābit sī bene labōrās.

14.5 Veniam sī mē vocās.

14.6 Sī librōs legis multa discēs.

14.7 Sī Deus vult vīvam.

14.8 Sī cantās audiam.

14.9 Venient sī rogās.

14.10 Sī virtūtem amās beātus eris.

14.11 Magister docēbit sī audīmus.

14.12 Sī pecūniam dās amīcōs habēbis.

14.13 Sī vēritātem dīcis tibi crēdam.

14.14 Iuvābunt sī rogāmus.

14.15 Sī ōrās Deus audiet.

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# Part D (Grammar Explanation)

For English speakers, understanding "sī" requires grasping several key concepts:

1. Basic Function:
    - "Sī" introduces conditional clauses (if-then statements)
    - Always begins the subordinate clause
    - Can appear in different positions in the sentence
2. Present Simple Conditions:
    - If-clause (protasis): Present indicative
    - Main clause (apodosis): Future or present
    - Example: "Sī cantās" (if you sing) + "audiam" (I will listen)
3. Word Order:
    - "Sī" clause can come first or second
    - No comma needed in Latin (unlike English)
    - Main clause verb often in future tense
4. Common Patterns:
    - Sī + present indicative + future indicative
    - Sī + present indicative + imperative
    - Both expressing likely or general conditions
5. Important Notes for English Speakers:
    - No "will" in the if-clause (unlike English)
    - No subjunctive for simple conditions
    - More straightforward than English conditionals

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# Part E (Cultural Context)

Understanding "sī" in Latin requires appreciating its role in Medieval Christian thought:

1. Religious Context:
    - Frequently used in prayers and religious texts
    - Common in expressions of divine will
    - Important in theological arguments
2. Educational Use:
    - Basic tool in medieval classroom discussions
    - Used in logical arguments
    - Essential for philosophical discourse
3. Literary Significance:
    - Common in medieval Latin literature
    - Used in religious poetry and hymns
    - Important in legal documents

4. Modern Relevance:
    - Still used in Catholic Church documents
    - Important for understanding medieval texts
    - Continues in scientific terminology

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**If** *sī* **I** *ego* **am silent** *taceō* **you** *tū* **still** *tamen* **remain** *manēs* **good** *bonus*

## Part F-B (Complete Translation)

Sī taceō tū tamen bonus manēs. *If I am silent, you still remain good.*

## Part F-C (Literary Analysis)

Augustine uses this conditional to express the unchanging nature of divine goodness, independent of human action or recognition.

## Part F-D (Grammatical Notes)

- "Sī" introduces a present simple condition
- Present indicative "taceō" in if-clause
- Present indicative "manēs" in main clause
- "Tamen" (still/nevertheless) adds emphasis

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

14.16 **If** *sī* **we** *nōs* **pray** *ōrāmus* **with** *cum* **faith** *fidē* **God** *Deus* **will hear** *audiet* **us** *nōs*

14.17 **If** *sī* **you seek** *quaeris* **the kingdom** *rēgnum* **of heaven** *caelōrum* **you** *tū* **will find** *inveniēs* **it** *id*

14.18 **If** *sī* **we confess** *cōnfitēmur* **our** *nostra* **sins** *peccāta* **He** *ille* **will forgive** *ignōscet* **us** *nōbīs*

14.19 **The Lord** *Dominus* **will bless** *benedīcet* **you** *tibi* **if** *sī* **you follow** *sequēris* **His** *eius* **commands** *mandāta*

14.20 **If** *sī* **we love** *amāmus* **our** *nostrōs* **neighbors** *proximōs* **Christ** *Christus* **dwells** *habitat* **in** *in* **us** *nōbīs*

14.21 **If** *sī* **you knock** *pulsās* **the door** *porta* **will be opened** *aperiētur* **to you** *tibi*

14.22 **Grace** *grātia* **will flow** *fluet* **if** *sī* **we** *nōs* **open** *aperīmus* **our** *nostra* **hearts** *corda*

14.23 **If** *sī* **you believe** *crēdis* **you** *tū* **will see** *vidēbis* **the glory** *glōriam* **of God** *Deī*

14.24 **The Spirit** *Spīritus* **will guide** *dūcet* **us** *nōs* **if** *sī* **we listen** *audīmus*

14.25 **If** *sī* **you fast** *iēiūnās* **in secret** *in sēcrētō* **the Father** *Pater* **will reward** *remunerābit* **you** *tē*

14.26 **If** *sī* **we walk** *ambulāmus* **in** *in* **the light** *lūmine* **we** *nōs* **have** *habēmus* **fellowship** *societātem*

14.27 **Mercy** *misericordia* **will come** *veniet* **if** *sī* **we** *nōs* **show** *monstrāmus* **mercy** *misericordiam*

14.28 **If** *sī* **you carry** *portās* **your** *tuam* **cross** *crucem* **you** *tū* **will find** *inveniēs* **life** *vītam*

14.29 **The crown** *corōna* **awaits** *exspectat* **if** *sī* **we** *nōs* **persevere** *persevērāmus*

14.30 **If** *sī* **we trust** *cōnfīdimus* **in** *in* **the Lord** *Dominō* **He** *ille* **will provide** *prōvidēbit*

# Part B (Complete Sentences)

14.16 Sī cum fidē ōrāmus Deus nōs audiet. *If we pray with faith God will hear us.*

14.17 Sī rēgnum caelōrum quaeris id inveniēs. *If you seek the kingdom of heaven you will find it.*

14.18 Sī peccāta nostra cōnfitēmur ille nōbīs ignōscet. *If we confess our sins He will forgive us.*

14.19 Dominus tibi benedīcet sī eius mandāta sequēris. *The Lord will bless you if you follow His commands.*

14.20 Sī nostrōs proximōs amāmus Christus in nōbīs habitat. *If we love our neighbors Christ dwells in us.*

14.21 Sī pulsās porta tibi aperiētur. *If you knock the door will be opened to you.*

14.22 Grātia fluet sī corda nostra aperīmus. *Grace will flow if we open our hearts.*

14.23 Sī crēdis glōriam Deī vidēbis. *If you believe you will see the glory of God.*

14.24 Spīritus nōs dūcet sī audīmus. *The Spirit will guide us if we listen.*

14.25 Sī in sēcrētō iēiūnās Pater tē remunerābit. *If you fast in secret the Father will reward you.*

14.26 Sī in lūmine ambulāmus societātem habēmus. *If we walk in the light we have fellowship.*

14.27 Misericordia veniet sī misericordiam monstrāmus. *Mercy will come if we show mercy.*

14.28 Sī crucem tuam portās vītam inveniēs. *If you carry your cross you will find life.*

14.29 Corōna exspectat sī persevērāmus. *The crown awaits if we persevere.*

14.30 Sī in Dominō cōnfīdimus ille prōvidēbit. *If we trust in the Lord He will provide.*

# Part C (Latin Text Only)

14.16 Sī cum fidē ōrāmus Deus nōs audiet.

14.17 Sī rēgnum caelōrum quaeris id inveniēs.

14.18 Sī peccāta nostra cōnfitēmur ille nōbīs ignōscet.

14.19 Dominus tibi benedīcet sī eius mandāta sequēris.

14.20 Sī nostrōs proximōs amāmus Christus in nōbīs habitat.

14.21 Sī pulsās porta tibi aperiētur.

14.22 Grātia fluet sī corda nostra aperīmus.

14.23 Sī crēdis glōriam Deī vidēbis.

14.24 Spīritus nōs dūcet sī audīmus.

14.25 Sī in sēcrētō iēiūnās Pater tē remunerābit.

14.26 Sī in lūmine ambulāmus societātem habēmus.

14.27 Misericordia veniet sī misericordiam monstrāmus.

14.28 Sī crucem tuam portās vītam inveniēs.

14.29 Corōna exspectat sī persevērāmus.

14.30 Sī in Dominō cōnfīdimus ille prōvidēbit.

# Part D (Grammar Explanation)

In Christian prayer texts, "sī" takes on special grammatical patterns:

1. Spiritual Conditions:
    - Often pairs present indicative with future indicative
    - Expresses spiritual cause and effect
    - Shows divine promises and human responsibilities
2. Special Vocabulary:
    - Religious terms often in specific cases
    - Deus/Dominus typically nominative (as subject)
    - Abstract nouns (grātia, misericordia) common
3. Verb Patterns:
    - Human actions in protasis (if-clause)
    - Divine responses in apodosis (main clause)
    - Mix of active and passive forms
4. Word Order:
    - More flexible than classical Latin
    - Emphasis often on divine names
    - Parallelism common in religious phrases
5. Case Usage:
    - Ablative for manner (cum fidē)
    - Genitive for possession (Deī, Domini)
    - Dative for indirect objects (nōbīs, tibi)
6. Biblical Influences:
    - Hebrew and Greek patterns visible
    - Simplified syntax for clarity
    - Emphasis on spiritual meanings

# Lesson 15 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 15: Sui sibi sē/sēsē (him- her- itself, themselves)

## Part A (Interleaved English and Latin Text)

15.1 **Puer** *the boy* **sē** *himself* **laudat** *praises*

15.2 **Puella** *the girl* **sibi** *for herself* **librum** *book* **emit** *buys*

15.3 **Magister** *the teacher* **discipulōs** *students* **suī** *of himself* **docet** *teaches*

15.4 **Mīles** *the soldier* **sē** *himself* **armīs** *with weapons* **dēfendit** *defends*

15.5 **Servus** *the slave* **sibi** *for himself* **cēnam** *dinner* **parat** *prepares*

15.6 **Fēmina** *the woman* **sēsē** *herself* **in** *in* **speculō** *mirror* **videt** *sees*

15.7 **Pater** *father* **fīliō** *to son* **suī** *of himself* **pecūniam** *money* **dat** *gives*

15.8 **Senātor** *the senator* **sē** *himself* **laudibus** *with praises* **extollit** *exalts*

15.9 **Mercātor** *the merchant* **sibi** *for himself* **novam** *new* **tabernām** *shop* **aedificat** *builds*

15.10 **Poēta** *the poet* **dē** *about* **sē** *himself* **carmen** *poem* **scrībit** *writes*

15.11 **Agricola** *the farmer* **sibi** *for himself* **vīllam** *villa* **emit** *buys*

15.12 **Rex** *the king* **sē** *himself* **corōnā** *with crown* **ōrnat** *adorns*

15.13 **Sacerdōs** *the priest* **sēsē** *himself* **ad** *for* **deōs** *the gods* **vovet** *dedicates*

15.14 **Cīvis** *the citizen* **sibi** *for himself* **novum** *new* **nōmen** *name* **sūmit** *takes*

15.15 **Discipulus** *the student* **sē** *himself* **studiō** *to study* **dēdit** *gives*

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## Part B (Complete Sentences)

15.1 Puer sē laudat. *The boy praises himself.*

15.2 Puella sibi librum emit. *The girl buys a book for herself.*

15.3 Magister discipulōs suī docet. *The teacher teaches students about himself.*

15.4 Mīles sē armīs dēfendit. *The soldier defends himself with weapons.*

15.5 Servus sibi cēnam parat. *The slave prepares dinner for himself.*

15.6 Fēmina sēsē in speculō videt. *The woman sees herself in the mirror.*

15.7 Pater fīliō suī pecūniam dat. *Father gives money of himself to his son.*

15.8 Senātor sē laudibus extollit. *The senator exalts himself with praises.*

15.9 Mercātor sibi novam tabernām aedificat. *The merchant builds a new shop for himself.*

15.10 Poēta dē sē carmen scrībit. *The poet writes a poem about himself.*

15.11 Agricola sibi vīllam emit. *The farmer buys a villa for himself.*

15.12 Rex sē corōnā ōrnat. *The king adorns himself with a crown.*

15.13 Sacerdōs sēsē ad deōs vovet. *The priest dedicates himself to the gods.*

15.14 Cīvis sibi novum nōmen sūmit. *The citizen takes a new name for himself.*

15.15 Discipulus sē studiō dēdit. *The student gives himself to study.*

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# Part C (Latin Text Only)

15.1 Puer sē laudat.

15.2 Puella sibi librum emit.

15.3 Magister discipulōs suī docet.

15.4 Mīles sē armīs dēfendit.

15.5 Servus sibi cēnam parat.

15.6 Fēmina sēsē in speculō videt.

15.7 Pater fīliō suī pecūniam dat.

15.8 Senātor sē laudibus extollit.

15.9 Mercātor sibi novam tabernām aedificat.

15.10 Poēta dē sē carmen scrībit.

15.11 Agricola sibi vīllam emit.

15.12 Rex sē corōnā ōrnat.

15.13 Sacerdōs sēsē ad deōs vovet.

15.14 Cīvis sibi novum nōmen sūmit.

15.15 Discipulus sē studiō dēdit.

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# Part D (Grammar Explanation)

For English speakers, the reflexive pronoun "sui sibi sē/sēsē" can be challenging because English uses different forms ("himself," "herself," "itself," "themselves") based on the gender and number of the subject. In Latin, the same forms are used regardless of the subject's gender or number.

Key points for English speakers:

1. Forms and Cases:
    - Genitive: suī (of himself/herself/itself/themselves)
    - Dative: sibi (to/for himself/herself/itself/themselves)
    - Accusative: sē or sēsē (himself/herself/itself/themselves as direct object)
    - Ablative: sē or sēsē (by/with/from himself/herself/itself/themselves)
    - No nominative form exists (since the subject cannot be reflexive)
2. Usage:
    - Refers back to the subject of the clause
    - Cannot be used as a subject
    - Sēsē is an emphatic form of sē (meaning is the same)
    - Often used with prepositions (dē sē, ad sē, etc.)
3. Common Constructions:
    - With direct objects (sē laudat - praises himself)
    - With indirect objects (sibi emit - buys for himself)
    - With prepositions (dē sē scrībit - writes about himself)
4. Key Differences from English:
    - Same form regardless of gender
    - Same form for singular and plural
    - No distinction between "himself," "herself," "itself," "themselves"

# Part E (Cultural Context)

For English speakers, understanding the cultural context of reflexive pronouns in Latin requires considering several aspects:

1. Roman Self-Perception:
    - Romans placed great emphasis on self-reflection
    - Actions done to or for oneself were carefully distinguished
    - Personal responsibility and agency were important concepts
2. Literary Usage:
    - Reflexive pronouns common in philosophical writings
    - Used in personal narratives and autobiographical works
    - Important in religious and devotional texts
3. Social Context:
    - Different social classes used reflexive constructions differently
    - Formal vs informal usage patterns
    - Role in political and public speech
4. Modern Relevance:
    - Similar to "self-" compounds in English
    - Important for understanding personal narratives
    - Key to reading Roman philosophical texts

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "De Amicitia" (On Friendship):

**Nēmō** *no one* **est** *is* **quī** *who* **sē** *himself* **ipse** *himself* **amet** *loves*

## Part F-B (Complete Translation)

Nēmō est quī sē ipse amet. *There is no one who loves himself.*

## Part F-C (Literary Analysis)

This quote demonstrates the use of the reflexive pronoun in philosophical context. Cicero uses it to discuss self-love and its relationship to friendship. The reflexive sē is emphasized by ipse.

## Part F-D (Grammatical Notes)

- sē is accusative singular reflexive pronoun
- ipse intensifies sē
- amet is present subjunctive in relative clause
- quī introduces characteristic relative clause

# Genre Section: Christian Prayer and Devotion

# Part A (Interleaved Text)

15.16 **Monachus** *the monk* **sē** *himself* **Deō** *to God* **dēvovet** *devotes*

15.17 **Peccātor** *the sinner* **sē** *himself* **culpat** *blames*

15.18 **Sacerdōs** *the priest* **sē** *himself* **cruce** *with the cross* **sīgnat** *signs*

15.19 **Fidēlis** *the faithful one* **sibi** *for himself* **vēniam** *pardon* **petit** *seeks*

15.20 **Virgo** *the virgin* **sēsē** *herself* **Chrīstō** *to Christ* **dēdicat** *dedicates*

15.21 **Martyr** *the martyr* **sē** *himself* **prō** *for* **fidē** *faith* **dat** *gives*

15.22 **Epīscopus** *the bishop* **sibi** *for himself* **gregem** *flock* **cūrat** *cares for*

15.23 **Abbās** *the abbot* **sē** *himself* **orātiōnī** *to prayer* **trādit** *gives over*

15.24 **Paenitēns** *the penitent* **sē** *himself* **flāgellō** *with a whip* **castīgat** *chastises*

15.25 **Religiōsus** *the religious man* **sibi** *for himself* **cellam** *cell* **parat** *prepares*

15.26 **Conversa** *the convert* **sē** *herself* **baptismō** *for baptism* **offert** *offers*

15.27 **Sanctus** *the saint* **sēsē** *himself* **vigiliīs** *to vigils* **mācerat** *mortifies*

15.28 **Novīcius** *the novice* **sibi** *for himself* **regulam** *rule* **scrībit** *writes*

15.29 **Presbyter** *the priest* **sē** *himself* **ante** *before* **altāre** *altar* **prōsternit** *prostrates*

15.30 **Eremīta** *the hermit* **sē** *himself* **in** *in* **sōlitūdine** *solitude* **inclūdit** *encloses*

# Part B (Complete Sentences)

15.16 Monachus sē Deō dēvovet. *The monk devotes himself to God.*

15.17 Peccātor sē culpat. *The sinner blames himself.*

15.18 Sacerdōs sē cruce sīgnat. *The priest signs himself with the cross.*

15.19 Fidēlis sibi vēniam petit. *The faithful one seeks pardon for himself.*

15.20 Virgo sēsē Chrīstō dēdicat. *The virgin dedicates herself to Christ.*

15.21 Martyr sē prō fidē dat. *The martyr gives himself for the faith.*

15.22 Epīscopus sibi gregem cūrat. *The bishop cares for the flock for himself.*

15.23 Abbās sē orātiōnī trādit. *The abbot gives himself over to prayer.*

15.24 Paenitēns sē flāgellō castīgat. *The penitent chastises himself with a whip.*

15.25 Religiōsus sibi cellam parat. *The religious man prepares a cell for himself.*

15.26 Conversa sē baptismō offert. *The convert offers herself for baptism.*

15.27 Sanctus sēsē vigiliīs mācerat. *The saint mortifies himself with vigils.*

15.28 Novīcius sibi regulam scrībit. *The novice writes a rule for himself.*

15.29 Presbyter sē ante altāre prōsternit. *The priest prostrates himself before the altar.*

15.30 Eremīta sē in sōlitūdine inclūdit. *The hermit encloses himself in solitude.*

# Part C (Latin Text Only)

15.16 Monachus sē Deō dēvovet.

15.17 Peccātor sē culpat.

15.18 Sacerdōs sē cruce sīgnat.

15.19 Fidēlis sibi vēniam petit.

15.20 Virgo sēsē Chrīstō dēdicat.

15.21 Martyr sē prō fidē dat.

15.22 Epīscopus sibi gregem cūrat.

15.23 Abbās sē orātiōnī trādit.

15.24 Paenitēns sē flāgellō castīgat.

15.25 Religiōsus sibi cellam parat.

15.26 Conversa sē baptismō offert.

15.27 Sanctus sēsē vigiliīs mācerat.

15.28 Novīcius sibi regulam scrībit.

15.29 Presbyter sē ante altāre prōsternit.

15.30 Eremīta sē in sōlitūdine inclūdit.

## Part D (Grammar Analysis of Christian Usage)

The Christian genre section demonstrates specific uses of reflexive pronouns in religious contexts:

1. Common Verb Patterns:
    - Verbs of dedication (dēvovēre, dēdicāre)
    - Verbs of self-mortification (mācerāre, castīgāre)
    - Verbs of religious gesture (prōsternere, sīgnāre)
    - Verbs of spiritual offering (offerre, dare)
2. Case Usage in Religious Context:
    - Dative of advantage (sibi) for personal spiritual benefit
    - Accusative (sē/sēsē) with verbs of dedication
    - Ablative constructions with instruments of devotion (cruce, flāgellō)
3. Specific Christian Constructions:
    - sē + dative of deity (Deō, Chrīstō)
    - sē + ablative of means (baptismō, vigiliīs)
    - sē + prepositional phrases (ante altāre, in sōlitūdine)
4. Intensification:
    - Use of sēsē in particularly emphatic religious contexts
    - Combination with religious vocabulary
    - Placement for rhetorical effect
5. Medieval Variations:
    - Christian Latin adaptations
    - Monastic usage patterns
    - Liturgical formulas

This section shows how the reflexive pronoun adapts to specifically Christian contexts, often carrying deeper spiritual significance than in classical usage.

# Lesson 16 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: Omnis -e (all, every, as a whole)

## Part A (Interleaved English and Latin Text)

16.1 **Omnis** *every* **sacerdōs** *priest* **in** *in* **templō** *the temple* **orat** *prays*

16.2 **Pater** *the father* **omnēs** *all* **līberōs** *children* **vocat** *calls*

16.3 **Per** *through* **omnem** *all* **noctem** *night* **vigilat** *he keeps watch*

16.4 **Omnēs** *all* **virī** *men* **in** *in* **forō** *the forum* **stant** *stand*

16.5 **Omnī** *in all* **tempore** *time* **pius** *pious* **est** *he is*

16.6 **Omnēs** *all* **viae** *roads* **Rōmam** *to Rome* **dūcunt** *lead*

16.7 **Magister** *the teacher* **omnia** *all things* **discipulīs** *to the students* **explicat** *explains*

16.8 **Omnī** *with all* **spē** *hope* **ecclesiam** *church* **aedificant** *they build*

16.9 **Omnem** *all* **pecūniam** *money* **pauperibus** *to the poor* **dat** *he gives*

16.10 **Omnēs** *all* **stellae** *stars* **in** *in* **caelō** *the sky* **lūcent** *shine*

16.11 **Omnī** *with every* **virtūte** *virtue* **vītam** *life* **agit** *he leads*

16.12 **Omnia** *all things* **Deō** *to God* **possibilia** *possible* **sunt** *are*

16.13 **Omnēs** *all* **angelī** *angels* **Dominum** *the Lord* **laudant** *praise*

16.14 **Omnem** *all* **sapientiam** *wisdom* **ā** *from* **Deō** *God* **quaerit** *he seeks*

16.15 **Omnī** *at every* **hōrā** *hour* **grātiās** *thanks* **agimus** *we give*

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# Part B (Complete Sentences)

16.1 Omnis sacerdōs in templō ōrat. *Every priest prays in the temple.*

16.2 Pater omnēs līberōs vocat. *The father calls all the children.*

16.3 Per omnem noctem vigilat. *He keeps watch through all night.*

16.4 Omnēs virī in forō stant. *All men stand in the forum.*

16.5 Omnī tempore pius est. *He is pious at all times.*

16.6 Omnēs viae Rōmam dūcunt. *All roads lead to Rome.*

16.7 Magister omnia discipulīs explicat. *The teacher explains everything to the students.*

16.8 Omnī spē ecclesiam aedificant. *They build the church with all hope.*

16.9 Omnem pecūniam pauperibus dat. *He gives all money to the poor.*

16.10 Omnēs stellae in caelō lūcent. *All stars shine in the sky.*

16.11 Omnī virtūte vītam agit. *He leads life with every virtue.*

16.12 Omnia Deō possibilia sunt. *All things are possible to God.*

16.13 Omnēs angelī Dominum laudant. *All angels praise the Lord.*

16.14 Omnem sapientiam ā Deō quaerit. *He seeks all wisdom from God.*

16.15 Omnī hōrā grātiās agimus. *We give thanks at every hour.*

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# Part C (Latin Text Only)

16.1 Omnis sacerdōs in templō ōrat.

16.2 Pater omnēs līberōs vocat.

16.3 Per omnem noctem vigilat.

16.4 Omnēs virī in forō stant.

16.5 Omnī tempore pius est.

16.6 Omnēs viae Rōmam dūcunt.

16.7 Magister omnia discipulīs explicat.

16.8 Omnī spē ecclesiam aedificant.

16.9 Omnem pecūniam pauperibus dat.

16.10 Omnēs stellae in caelō lūcent.

16.11 Omnī virtūte vītam agit.

16.12 Omnia Deō possibilia sunt.

16.13 Omnēs angelī Dominum laudant.

16.14 Omnem sapientiam ā Deō quaerit.

16.15 Omnī hōrā grātiās agimus.

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# Part D (Grammar Explanation)

For English speakers learning Latin, "omnis -e" presents an important pattern of third declension adjective usage:

1. Forms and Declension:
    - Singular: omnis (m/f), omne (n)
    - Plural: omnēs (m/f), omnia (n)
    - Follows third declension adjective patterns
    - Must agree with its noun in gender, number, and case
2. Case Usage Examples:
    - Nominative: omnis sacerdōs (singular)
    - Accusative: omnēs līberōs (plural)
    - Ablative: omnī tempore (singular)
3. Special Considerations for English Speakers:
    - Unlike English "all" and "every," omnis changes form
    - Can be used both as adjective and substantive
    - Position is flexible within the sentence
4. Common Patterns:

- With temporal expressions (omnī tempore)
- In universal statements (omnia possibilia)
- With collective nouns (omnēs virī)

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# Part E (Cultural Context)

Understanding "omnis" in medieval Christian Latin requires cultural context:

1. Religious Usage:
    - Frequent in liturgical texts
    - Used in universal statements about God
    - Common in prayers and biblical translations
2. Medieval Philosophy:
    - Important in scholastic arguments
    - Used to discuss universal concepts
    - Key term in theological discourse
3. Educational Context:
    - Essential vocabulary for medieval students
    - Used in classical and Christian texts
    - Important for understanding Church doctrine
4. Modern Relevance:
    - Still used in Catholic liturgy
    - Found in traditional prayers
    - Important for reading medieval texts

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Omnēs** *all* **hominēs** *men* **quī** *who* **Deum** *God* **quaerunt** *seek* **eum** *him* **inveniunt** *find*

## Part F-B (Complete Translation)

"Omnēs hominēs quī Deum quaerunt eum inveniunt." *All men who seek God find him.*

## Part F-C (Literary Analysis)

This quote demonstrates Augustine's use of omnis in theological context, expressing universal truth about divine accessibility.

## Part F-D (Grammatical Notes)

- Omnēs: nominative plural masculine
- Modifies hominēs (subject)
- Used in universal statement

- Paired with relative clause (quī)

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# Genre Section: Christian Liturgy

# Part A (Interleaved Text)

16.16 **Omnēs** *all* **fīdēlēs** *the faithful* **in** *in* **ecclesiā** *church* **cantant** *sing* **laetī** *joyfully*

16.17 **Sacerdōs** *the priest* **omnem** *all* **populum** *people* **benedīcit** *blesses* **cum** *with* **cruce** *the cross*

16.18 **Omnī** *at every* **missā** *Mass* **fidēlēs** *the faithful* **ōrant** *pray* **prō** *for* **peccātīs** *sins*

16.19 **Omnia** *all* **cantica** *songs* **Deō** *to God* **sunt** *are* **grāta** *pleasing*

16.20 **Per** *through* **omnem** *all* **hebdomadam** *week* **sanctam** *holy* **iēiūnant** *they fast*

16.21 **Omnēs** *all* **sanctī** *saints* **prō** *for* **nōbīs** *us* **intercēdunt** *intercede*

16.22 **Omnia** *all things* **in** *in* **glōriam** *glory* **Deī** *of God* **facimus** *we do*

16.23 **Ab** *from* **omnī** *all* **malō** *evil* **nōs** *us* **lībera** *deliver*

16.24 **Omnēs** *all* **martyrēs** *martyrs* **prō** *for* **fidē** *faith* **mortui sunt** *died*

16.25 **In** *in* **omnī** *every* **tempore** *season* **grātiās** *thanks* **agimus** *we give*

16.26 **Omnem** *all* **creatūram** *creation* **Deus** *God* **benedīcit** *blesses*

16.27 **Omnī** *with all* **gaudiō** *joy* **alleluia** *alleluia* **cantāmus** *we sing*

16.28 **Omnēs** *all* **animae** *souls* **in** *in* **pūrgatōriō** *purgatory* **requiēscunt** *rest*

16.29 **Per** *through* **omnia** *all* **saecula** *ages* **saeculōrum** *of ages* **rēgnat** *he reigns*

16.30 **Ab** *from* **omnī** *all* **culpā** *guilt* **nōs** *us* **absolvit** *he absolves*

# Part B (Complete Sentences)

16.16 Omnēs fīdēlēs in ecclesiā cantant laetī. *All the faithful sing joyfully in church.*

16.17 Sacerdōs omnem populum benedīcit cum cruce. *The priest blesses all the people with the cross.*

16.18 Omnī missā fidēlēs ōrant prō peccātīs. *At every Mass the faithful pray for sins.*

16.19 Omnia cantica Deō sunt grāta. *All songs are pleasing to God.*

16.20 Per omnem hebdomadam sanctam iēiūnant. *They fast through all of Holy Week.*

16.21 Omnēs sanctī prō nōbīs intercēdunt. *All saints intercede for us.*

16.22 Omnia in glōriam Deī facimus. *We do all things for the glory of God.*

16.23 Ab omnī malō nōs lībera. *Deliver us from all evil.*

16.24 Omnēs martyrēs prō fidē mortui sunt. *All martyrs died for the faith.*

16.25 In omnī tempore grātiās agimus. *In every season we give thanks.*

16.26 Omnem creatūram Deus benedīcit. *God blesses all creation.*

16.27 Omnī gaudiō alleluia cantāmus. *With all joy we sing alleluia.*

16.28 Omnēs animae in pūrgatōriō requiēscunt. *All souls rest in purgatory.*

16.29 Per omnia saecula saeculōrum rēgnat. *He reigns through all ages of ages.*

16.30 Ab omnī culpā nōs absolvit. *He absolves us from all guilt.*

# Part C (Latin Text Only)

16.16 Omnēs fīdēlēs in ecclesiā cantant laetī.

16.17 Sacerdōs omnem populum benedīcit cum cruce.

16.18 Omnī missā fidēlēs ōrant prō peccātīs.

16.19 Omnia cantica Deō sunt grāta.

16.20 Per omnem hebdomadam sanctam iēiūnant.

16.21 Omnēs sanctī prō nōbīs intercēdunt.

16.22 Omnia in glōriam Deī facimus.

16.23 Ab omnī malō nōs lībera.

16.24 Omnēs martyrēs prō fidē mortui sunt.

16.25 In omnī tempore grātiās agimus.

16.26 Omnem creatūram Deus benedīcit.

16.27 Omnī gaudiō alleluia cantāmus.

16.28 Omnēs animae in pūrgatōriō requiēscunt.

16.29 Per omnia saecula saeculōrum rēgnat.

16.30 Ab omnī culpā nōs absolvit.

# Part D (Grammar Analysis)

In liturgical Latin, "omnis" takes on special significance through several key constructions:

1. Universal Statements
    - Used to express theological truths
    - Often appears in standardized phrases
    - Common in doxologies and prayers
2. Case Usage in Liturgy
    - Ablative with prepositions (ab omnī malō)
    - Accusative in blessings (omnem populum)
    - Nominative in statements of faith (omnēs sanctī)
3. Special Liturgical Phrases

- "Per omnia saecula saeculōrum"
- "Ab omnī malō"
- "In omnī tempore"

4. Common Patterns for English Speakers
    - With temporal expressions
    - In prayer formulas
    - In biblical quotations
5. Syntax in Christian Context
    - Often paired with religious vocabulary
    - Used in standardized prayer formats
    - Common in benedictions and blessings

# Lesson 17 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 17: nec (and not, nor)

## Introduction

This lesson introduces the conjunction "nec" (and not, nor), including its use in correlative pairs (nec...nec = neither...nor).

## Part A (Interleaved English and Latin Text)

17.1 **Puer** *the boy* **nec** *and not* **dormit** *sleeps* **nec** *nor* **legit** *reads*

17.2 **Miles** *the soldier* **nec** *neither* **gladium** *sword* **nec** *nor* **scūtum** *shield* **habet** *has*

17.3 **Puella** *the girl* **nec** *neither* **cantat** *sings* **nec** *nor* **saltat** *dances*

17.4 **Servus** *the slave* **nec** *neither* **cibum** *food* **nec** *nor* **aquam** *water* **petit** *seeks*

17.5 **Magister** *the teacher* **nec** *neither* **librum** *book* **nec** *nor* **stilum** *pen* **invenit** *finds*

17.6 **Nec** *neither* **equus** *horse* **nec** *nor* **canis** *dog* **in** *in* **hortō** *garden* **est** *is*

17.7 **Mercātor** *the merchant* **nec** *neither* **emit** *buys* **nec** *nor* **vendit** *sells*

17.8 **Agricola** *the farmer* **nec** *neither* **arat** *plows* **nec** *nor* **serit** *sows*

17.9 **Pastor** *the shepherd* **nec** *neither* **ovēs** *sheep* **nec** *nor* **agnōs** *lambs* **videt** *sees*

17.10 **Nauta** *the sailor* **nec** *neither* **nāvem** *ship* **nec** *nor* **portum** *harbor* **relinquit** *leaves*

17.11 **Templum** *the temple* **nec** *neither* **apertum** *open* **nec** *nor* **clausum** *closed* **est** *is*

17.12 **Via** *the road* **nec** *neither* **longa** *long* **nec** *nor* **brevis** *short* **est** *is*

17.13 **Urbs** *the city* **nec** *neither* **parva** *small* **nec** *nor* **magna** *large* **est** *is*

17.14 **Fōns** *the fountain* **nec** *neither* **aquam** *water* **nec** *nor* **vīnum** *wine* **habet** *has*

17.15 **Caelum** *the sky* **nec** *neither* **clārum** *bright* **nec** *nor* **obscūrum** *dark* **est** *is*

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# Part B (Complete Sentences)

17.1 Puer nec dormit nec legit. *The boy neither sleeps nor reads.*

17.2 Miles nec gladium nec scūtum habet. *The soldier has neither sword nor shield.*

17.3 Puella nec cantat nec saltat. *The girl neither sings nor dances.*

17.4 Servus nec cibum nec aquam petit. *The slave seeks neither food nor water.*

17.5 Magister nec librum nec stilum invenit. *The teacher finds neither book nor pen.*

17.6 Nec equus nec canis in hortō est. *Neither horse nor dog is in the garden.*

17.7 Mercātor nec emit nec vendit. *The merchant neither buys nor sells.*

17.8 Agricola nec arat nec serit. *The farmer neither plows nor sows.*

17.9 Pastor nec ovēs nec agnōs videt. *The shepherd sees neither sheep nor lambs.*

17.10 Nauta nec nāvem nec portum relinquit. *The sailor leaves neither ship nor harbor.*

17.11 Templum nec apertum nec clausum est. *The temple is neither open nor closed.*

17.12 Via nec longa nec brevis est. *The road is neither long nor short.*

17.13 Urbs nec parva nec magna est. *The city is neither small nor large.*

17.14 Fōns nec aquam nec vīnum habet. *The fountain has neither water nor wine.*

17.15 Caelum nec clārum nec obscūrum est. *The sky is neither bright nor dark.*

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# Part C (Latin Only)

17.1 Puer nec dormit nec legit.

17.2 Miles nec gladium nec scūtum habet.

17.3 Puella nec cantat nec saltat.

17.4 Servus nec cibum nec aquam petit.

17.5 Magister nec librum nec stilum invenit.

17.6 Nec equus nec canis in hortō est.

17.7 Mercātor nec emit nec vendit.

17.8 Agricola nec arat nec serit.

17.9 Pastor nec ovēs nec agnōs videt.

17.10 Nauta nec nāvem nec portum relinquit.

17.11 Templum nec apertum nec clausum est.

17.12 Via nec longa nec brevis est.

17.13 Urbs nec parva nec magna est.

17.14 Fōns nec aquam nec vīnum habet.

17.15 Caelum nec clārum nec obscūrum est.

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# Part D (Grammar Explanation)

For English speakers, "nec" functions similarly to English "neither...nor" but with some important differences:

1. Basic Usage:

- "Nec" can be used alone meaning "and not"
- In pairs (nec...nec) means "neither...nor"
- Always connects similar grammatical elements (two nouns, two verbs, etc.)

2. Word Order:

- Unlike English "neither...nor," Latin "nec...nec" is very flexible in placement
- Can appear before each element being negated
- Often appears at the start of the phrases it connects

3. Important Differences from English:

- No additional negative words needed (unlike English double negatives)
- Can connect more than two elements (though two is most common)
- No comma needed between elements (unlike English)

4. Common Patterns:

- With verbs: "nec dormit nec legit"
- With nouns: "nec gladium nec scūtum"
- With adjectives: "nec longa nec brevis"

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# Part E (Cultural Context)

For English speakers, understanding "nec" requires cultural context:

1. Roman Style of Expression:

- Romans valued precise negation
- Paired negatives were common in formal speech
- Legal documents often used "nec" for clarity

2. Modern Relevance:

- Similar to formal English "neither...nor"
- More common in Latin than in modern English
- Used in scientific and legal terminology

3. Historical Development:

- Derived from "neque"
- Became more common in later Latin
- Influenced Romance languages

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "De Amicitia":

**Nec** *neither* **melior** *better* **vir** *man* **fuit** *was* **nec** *nor* **clārior** *more famous*

## Part F-B (Complete Translation)

Nec melior vir fuit nec clārior. *There was neither a better man nor a more famous one.*

## Part F-C (Literary Analysis)

Cicero uses the correlative "nec...nec" to emphasize both aspects of praise. The balanced structure reinforces the dual nature of the compliment.

## Part F-D (Grammatical Notes)

- Comparative adjectives: melior, clārior
- Understood noun with second adjective
- Perfect tense: fuit
- Typical Ciceronian balanced structure

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# Genre Section: Christian Prayers

# Part A (Interleaved Text)

17.16 **Deus** *God* **nec** *neither* **dormit** *sleeps* **nec** *nor* **quiēscit** *rests*

17.17 **Fidēlis** *the faithful one* **nec** *neither* **timet** *fears* **nec** *nor* **dubitat** *doubts*

17.18 **Anima** *the soul* **nec** *neither* **moritur** *dies* **nec** *nor* **perīt** *perishes*

17.19 **Sanctus** *the holy one* **nec** *neither* **peccat** *sins* **nec** *nor* **errat** *errs*

17.20 **Ecclesia** *the Church* **nec** *neither* **fallit** *deceives* **nec** *nor* **fallitur** *is deceived*

17.21 **Christus** *Christ* **nec** *neither* **dēserit** *abandons* **nec** *nor* **relinquit** *leaves* **nōs** *us*

17.22 **Crux** *the Cross* **nec** *neither* **cadit** *falls* **nec** *nor* **frangitur** *is broken*

17.23 **Grātia** *Grace* **nec** *neither* **dēficit** *fails* **nec** *nor* **minuitur** *diminishes*

17.24 **Spēs** *Hope* **nec** *neither* **cessat** *ceases* **nec** *nor* **perit** *perishes*

17.25 **Caritas** *Charity* **nec** *neither* **refrigēscit** *grows cold* **nec** *nor* **exstinguitur** *is extinguished*

17.26 **Lūx** *the Light* **nec** *neither* **obscūrātur** *is darkened* **nec** *nor* **vincītur** *is overcome*

17.27 **Verbum** *the Word* **nec** *neither* **mūtātur** *changes* **nec** *nor* **transit** *passes away*

17.28 **Fīdēs** *Faith* **nec** *neither* **vacillat** *wavers* **nec** *nor* **dēficit** *fails*

17.29 **Vēritās** *Truth* **nec** *neither* **celātur** *is hidden* **nec** *nor* **vincītur** *is conquered*

17.30 **Misericordia** *Mercy* **nec** *neither* **exhaurītur** *is exhausted* **nec** *nor* **fīnītur** *ends*

# Part B (Complete Sentences)

17.16 Deus nec dormit nec quiēscit. *God neither sleeps nor rests.*

17.17 Fidēlis nec timet nec dubitat. *The faithful one neither fears nor doubts.*

17.18 Anima nec moritur nec perīt. *The soul neither dies nor perishes.*

17.19 Sanctus nec peccat nec errat. *The holy one neither sins nor errs.*

17.20 Ecclesia nec fallit nec fallitur. *The Church neither deceives nor is deceived.*

17.21 Christus nec dēserit nec relinquit nōs. *Christ neither abandons nor leaves us.*

17.22 Crux nec cadit nec frangitur. *The Cross neither falls nor is broken.*

17.23 Grātia nec dēficit nec minuitur. *Grace neither fails nor diminishes.*

17.24 Spēs nec cessat nec perit. *Hope neither ceases nor perishes.*

17.25 Caritas nec refrigēscit nec exstinguitur. *Charity neither grows cold nor is extinguished.*

17.26 Lūx nec obscūrātur nec vincītur. *The Light neither is darkened nor is overcome.*

17.27 Verbum nec mūtātur nec transit. *The Word neither changes nor passes away.*

17.28 Fīdēs nec vacillat nec dēficit. *Faith neither wavers nor fails.*

17.29 Vēritās nec celātur nec vincītur. *Truth neither is hidden nor is conquered.*

17.30 Misericordia nec exhaurītur nec fīnītur. *Mercy neither is exhausted nor ends.*

# Part C (Latin Only)

17.16 Deus nec dormit nec quiēscit.

17.17 Fidēlis nec timet nec dubitat.

17.18 Anima nec moritur nec perīt.

17.19 Sanctus nec peccat nec errat.

17.20 Ecclesia nec fallit nec fallitur.

17.21 Christus nec dēserit nec relinquit nōs.

17.22 Crux nec cadit nec frangitur.

17.23 Grātia nec dēficit nec minuitur.

17.24 Spēs nec cessat nec perit.

17.25 Caritas nec refrigēscit nec exstinguitur.

17.26 Lūx nec obscūrātur nec vincītur.

17.27 Verbum nec mūtātur nec transit.

17.28 Fīdēs nec vacillat nec dēficit.

17.29 Vēritās nec celātur nec vincītur.

17.30 Misericordia nec exhaurītur nec fīnītur.

# Part D (Grammar Analysis)

This Christian prayer section demonstrates several important grammatical features:

1. Deponent Verbs

- Many verbs in ecclesiastical Latin are deponent (passive form, active meaning)
- Examples: "moritur" (dies), "fallitur" (is deceived)
- These take passive endings but translate actively in English

2. Abstract Nouns

- First declension: misericordia, grātia, ecclesia
- Third declension: caritas, vēritās, fīdēs
- These often appear as subjects of theological statements

3. Present Tense Usage

- The "eternal present" common in theological writing
- Expresses timeless truths: "nec mūtātur nec transit"
- Contrasts with historical narrative tenses

4. Passive Voice

- Used frequently in theological Latin
- Often expresses divine action: "nec obscūrātur nec vincītur"
- Balanced with active constructions

5. Word Order Patterns

- Subject typically first: "Deus nec dormit nec quiēscit"
- Verbs often final: "nec fallit nec fallitur"
- Clear parallelism in paired phrases

6. Special Christian Vocabulary

- Technical theological terms: grātia, caritas, misericordia
- Words with specialized Christian meanings: verbum, lūx
- Abstract concepts personified: vēritās, spēs, fīdēs

7. Stylistic Features

- Balanced pairs of verbs
- Rhetorical emphasis through repetition
- Careful choice of synonyms: dēserit/relinquit

These sentences represent typical Medieval Christian Latin style, with its emphasis on theological precision and rhetorical balance.

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# Lesson 18 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 18: sed (but)

## Introduction

In this lesson, we will learn the conjunction "sed" meaning "but", an essential word for creating contrasts and expressing opposing ideas in Latin.

## Part A (Interleaved English and Latin Text)

18.1 **Nōn** *not* **dīves** *rich* **sum** *I am* **sed** *but* **fēlīx** *happy* **sum** *I am*

18.2 **Peccātor** *sinner* **eram** *I was* **sed** *but* **nunc** *now* **salvus** *saved* **sum** *I am*

18.3 **Parva** *small* **ecclesia** *church* **est** *is* **sed** *but* **sāncta** *holy* **est** *is*

18.4 **Corpus** *body* **infirmum** *weak* **est** *is* **sed** *but* **spīritus** *spirit* **fortis** *strong* **est** *is*

18.5 **Mundus** *world* **malus** *evil* **est** *is* **sed** *but* **Deus** *God* **bonus** *good* **est** *is*

18.6 **Nōn** *not* **in** *in* **templo** *temple* **sed** *but* **in** *in* **cordibus** *hearts* **habitat** *dwells*

18.7 **Pauper** *poor* **sum** *I am* **sed** *but* **grātiā** *by grace* **dīves** *rich* **sum** *I am*

18.8 **Caecus** *blind* **eram** *I was* **sed** *but* **nunc** *now* **videō** *I see*

18.9 **Nōn** *not* **ego** *I* **sed** *but* **Christus** *Christ* **in** *in* **mē** *me* **vīvit** *lives*

18.10 **Peccāta** *sins* **multa** *many* **sunt** *are* **sed** *but* **grātia** *grace* **maior** *greater* **est** *is*

18.11 **Nōn** *not* **verbīs** *with words* **sed** *but* **operibus** *with works* **amāmus** *we love*

18.12 **Venit** *he comes* **nōn** *not* **ut** *that* **iūdicet** *he might judge* **sed** *but* **ut** *that* **salvet** *he might save*

18.13 **Mors** *death* **amāra** *bitter* **est** *is* **sed** *but* **vītam** *life* **aeternam** *eternal* **spērāmus** *we hope for*

18.14 **Nōn** *not* **fortitūdine** *by strength* **sed** *but* **fidē** *by faith* **vincimus** *we conquer*

18.15 **Nōn** *not* **in** *in* **pane** *bread* **sōlō** *alone* **sed** *but* **in** *in* **verbō** *word* **Deī** *of God* **vīvimus** *we live*

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# Part B (Complete Sentences)

18.1 Nōn dīves sum sed fēlīx sum. *I am not rich but I am happy.*

18.2 Peccātor eram sed nunc salvus sum. *I was a sinner but now I am saved.*

18.3 Parva ecclesia est sed sāncta est. *The church is small but it is holy.*

18.4 Corpus infirmum est sed spīritus fortis est. *The body is weak but the spirit is strong.*

18.5 Mundus malus est sed Deus bonus est. *The world is evil but God is good.*

18.6 Nōn in templo sed in cordibus habitat. *He dwells not in the temple but in hearts.*

18.7 Pauper sum sed grātiā dīves sum. *I am poor but by grace I am rich.*

18.8 Caecus eram sed nunc videō. *I was blind but now I see.*

18.9 Nōn ego sed Christus in mē vīvit. *Not I but Christ lives in me.*

18.10 Peccāta multa sunt sed grātia maior est. *Sins are many but grace is greater.*

18.11 Nōn verbīs sed operibus amāmus. *We love not with words but with works.*

18.12 Venit nōn ut iūdicet sed ut salvet. *He comes not to judge but to save.*

18.13 Mors amāra est sed vītam aeternam spērāmus. *Death is bitter but we hope for eternal life.*

18.14 Nōn fortitūdine sed fidē vincimus. *We conquer not by strength but by faith.*

18.15 Nōn in pane sōlō sed in verbō Deī vīvimus. *We live not by bread alone but by the word of God.*

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# Part C (Latin Only)

18.1 Nōn dīves sum sed fēlīx sum.

18.2 Peccātor eram sed nunc salvus sum.

18.3 Parva ecclesia est sed sāncta est.

18.4 Corpus infirmum est sed spīritus fortis est.

18.5 Mundus malus est sed Deus bonus est.

18.6 Nōn in templo sed in cordibus habitat.

18.7 Pauper sum sed grātiā dīves sum.

18.8 Caecus eram sed nunc videō.

18.9 Nōn ego sed Christus in mē vīvit.

18.10 Peccāta multa sunt sed grātia maior est.

18.11 Nōn verbīs sed operibus amāmus.

18.12 Venit nōn ut iūdicet sed ut salvet.

18.13 Mors amāra est sed vītam aeternam spērāmus.

18.14 Nōn fortitūdine sed fidē vincimus.

18.15 Nōn in pane sōlō sed in verbō Deī vīvimus.

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# Part D (Grammar Explanation)

For English speakers learning Latin, "sed" is similar to English "but" with some important differences:

1. Position in Sentence:

- "Sed" typically comes between the contrasting elements
- Unlike English "but," "sed" can't start a new independent clause with a subject change
- Often paired with "nōn" in first clause to create "not X but Y" construction

2. Usage Patterns:

- Simple contrast: X sed Y
- Negation + alternative: nōn X sed Y
- Progressive thought: X sed etiam Y (not only X but also Y)

3. Common Combinations:

- nōn...sed: not...but
- sed nunc: but now
- sed etiam: but also

4. Key Differences from English:

- Cannot be used as a preposition ("everyone but John")
- Does not start sentences in Classical Latin
- More formal than English "but"

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# Part E (Cultural Context)

For English speakers, understanding "sed" requires cultural context:

1. In Classical Literature:

- Used extensively in philosophical works for logical contrast
- Common in rhetorical devices
- Essential in legal arguments

2. In Christian Texts:

- Frequently used to contrast earthly/spiritual matters
- Important in theological arguments
- Common in translations of Biblical passages

3. In Medieval Usage:

- Developed additional meanings in ecclesiastical Latin
- Used in formal church documents
- Important in scholastic arguments

4. Modern Relevance:

- Still used in Catholic Church documents
- Important for reading historical texts
- Helps understand Latin influence on English

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly* **magna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus** *number* **sed** *but* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homo** *man*

## Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua, et sapientiae tuae nōn est numerus. Sed laudāre tē vult homo. *Great are you, O Lord, and greatly to be praised: great is your power, and of your wisdom there is no number. But man wishes to praise you.*

## Part F-C (Literary Analysis)

Augustine uses "sed" to contrast God's infinite nature with mankind's finite desire to praise. The conjunction creates a powerful theological point about human limitation and divine transcendence.

## Part F-D (Grammatical Notes)

- "Sed" connects two complete thoughts
- First clause uses multiple adjectives
- Second clause is simpler, emphasizing human limitation
- Notice how "sed" introduces man's response to God's greatness

# Genre Section: Theological Meditations

# Part A (Interleaved Text)

18.16 **Creātūra** *creature* **sum** *I am* **sed** *but* **ad** *to* **imāginem** *image* **Deī** *of God* **factus** *made* **sum** *I am*

18.17 **Terra** *earth* **trānsit** *passes away* **sed** *but* **verbum** *word* **Dominī** *of the Lord* **manet** *remains* **in** *into* **aeternum** *eternity*

18.18 **Grātiam** *grace* **nōn** *not* **meruī** *I earned* **sed** *but* **misericordiā** *by mercy* **accēpī** *I received*

18.19 **Tenebrae** *darkness* **erant** *was* **super** *over* **abyssum** *the deep* **sed** *but* **Spīritus** *Spirit* **Deī** *of God* **ferēbātur** *was moving* **super** *over* **aquās** *waters*

18.20 **Humilis** *humble* **servus** *servant* **sum** *I am* **sed** *but* **hērēs** *heir* **rēgnī** *of kingdom* **futūrus** *future* **sum** *I am*

18.21 **Peccātum** *sin* **regnat** *reigns* **in** *in* **mundō** *world* **sed** *but* **grātia** *grace* **superabundat** *overflows*

18.22 **Nōn** *not* **dignus** *worthy* **sum** *I am* **vocārī** *to be called* **fīlius** *son* **sed** *but* **Pater** *Father* **mē** *me* **adoptat** *adopts*

18.23 **Tribulātiōnēs** *tribulations* **multae** *many* **sunt** *are* **sed** *but* **pāx** *peace* **Chrīstī** *of Christ* **superat** *overcomes*

18.24 **Mortālēs** *mortals* **sumus** *we are* **sed** *but* **ad** *to* **immortālitātem** *immortality* **vocātī** *called* **sumus** *we are*

18.25 **Mystērium** *mystery* **magnum** *great* **est** *is* **sed** *but* **fidēs** *faith* **intellegit** *understands*

18.26 **Crux** *cross* **stultitia** *foolishness* **gentibus** *to gentiles* **est** *is* **sed** *but* **nōbīs** *to us* **salūs** *salvation* **est** *is*

18.27 **Iūstitiam** *righteousness* **quaerimus** *we seek* **sed** *but* **sōlā** *alone* **grātiā** *by grace* **iustificāmur** *we are justified*

18.28 **Tempus** *time* **fugit** *flees* **sed** *but* **aeternitās** *eternity* **mānet** *remains*

18.29 **Mundus** *world* **nōs** *us* **ōdit** *hates* **sed** *but* **Deus** *God* **nōs** *us* **dīligit** *loves*

18.30 **Vīta** *life* **brevis** *short* **est** *is* **sed** *but* **glōria** *glory* **aeternitātis** *of eternity* **mānet** *remains*

# Part B (Complete Sentences)

18.16 Creātūra sum sed ad imāginem Deī factus sum. *I am a creature but I am made in God's image.*

18.17 Terra trānsit sed verbum Dominī manet in aeternum. *The earth passes away but the word of the Lord remains forever.*

18.18 Grātiam nōn meruī sed misericordiā accēpī. *I did not earn grace but I received it by mercy.*

18.19 Tenebrae erant super abyssum sed Spīritus Deī ferēbātur super aquās. *Darkness was over the deep but the Spirit of God was moving over the waters.*

18.20 Humilis servus sum sed hērēs rēgnī futūrus sum. *I am a humble servant but I am to be an heir of the kingdom.*

18.21 Peccātum regnat in mundō sed grātia superabundat. *Sin reigns in the world but grace overflows.*

18.22 Nōn dignus sum vocārī fīlius sed Pater mē adoptat. *I am not worthy to be called a son but the Father adopts me.*

18.23 Tribulātiōnēs multae sunt sed pāx Chrīstī superat. *Tribulations are many but the peace of Christ overcomes.*

18.24 Mortālēs sumus sed ad immortālitātem vocātī sumus. *We are mortals but we are called to immortality.*

18.25 Mystērium magnum est sed fidēs intellegit. *It is a great mystery but faith understands.*

18.26 Crux stultitia gentibus est sed nōbīs salūs est. *The cross is foolishness to the gentiles but to us it is salvation.*

18.27 Iūstitiam quaerimus sed sōlā grātiā iustificāmur. *We seek righteousness but we are justified by grace alone.*

18.28 Tempus fugit sed aeternitās mānet. *Time flees but eternity remains.*

18.29 Mundus nōs ōdit sed Deus nōs dīligit. *The world hates us but God loves us.*

18.30 Vīta brevis est sed glōria aeternitātis mānet. *Life is short but the glory of eternity remains.*

# Part C (Latin Only)

18.16 Creātūra sum sed ad imāginem Deī factus sum.

18.17 Terra trānsit sed verbum Dominī manet in aeternum.

18.18 Grātiam nōn meruī sed misericordiā accēpī.

18.19 Tenebrae erant super abyssum sed Spīritus Deī ferēbātur super aquās.

18.20 Humilis servus sum sed hērēs rēgnī futūrus sum.

18.21 Peccātum regnat in mundō sed grātia superabundat.

18.22 Nōn dignus sum vocārī fīlius sed Pater mē adoptat.

18.23 Tribulātiōnēs multae sunt sed pāx Chrīstī superat.

18.24 Mortālēs sumus sed ad immortālitātem vocātī sumus.

18.25 Mystērium magnum est sed fidēs intellegit.

18.26 Crux stultitia gentibus est sed nōbīs salūs est.

18.27 Iūstitiam quaerimus sed sōlā grātiā iustificāmur.

18.28 Tempus fugit sed aeternitās mānet.

18.29 Mundus nōs ōdit sed Deus nōs dīligit.

18.30 Vīta brevis est sed glōria aeternitātis mānet.

## Part D (Grammar Notes for Genre Section)

In theological Latin, "sed" plays several important grammatical roles:

1. Theological Contrasts:

- Earthly vs. Heavenly
- Temporal vs. Eternal
- Human vs. Divine

2. Special Constructions:

- With "nōn" for theological paradox
- With abstract nouns for spiritual concepts
- In statements of divine grace vs. human merit

3. Common Patterns:

- Present tense for eternal truths
- Perfect tense for completed divine acts
- Future tense for eschatological hopes

4. Word Order:

- "Sed" often precedes key theological terms
- Maintains emphasis on divine action
- Creates balanced theological statements

5. Special Features of Theological Latin:

- Abstract nouns more common
- Greater use of passive voice
- More frequent use of present participles
- Technical theological vocabulary

# Lesson 19 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: ā/ab/abs (from, by)

## Introduction

Today we study the preposition ā/ab/abs meaning "from" or "by". This preposition takes the ablative case and is particularly important in expressing agency with passive verbs.

# Part A (Interleaved English and Latin)

19.1 **The letter** *epistula* **comes** *venit* **from** *ā* **Rome** *Rōmā*

19.2 **The slave** *servus* **flees** *fugit* **from** *ab* **the master** *dominō*

19.3 **The shepherd** *pāstor* **leads** *dūcit* **the sheep** *ovēs* **from** *ā* **the mountains** *montibus*

19.4 **The army** *exercitus* **withdraws** *discedit* **from** *ab* **the city** *urbe*

19.5 **The temple** *templum* **is seen** *vidētur* **from** *ā* **the hill** *colle*

19.6 **The boy** *puer* **receives** *accipit* **money** *pecūniam* **from** *ā* **father** *patre*

19.7 **The bread** *pānis* **is bought** *emitur* **from** *ā* **the baker** *pīstore*

19.8 **The students** *discipulī* **learn** *discunt* **from** *ā* **the teacher** *magistrō*

19.9 **The ship** *nāvis* **sails** *nāvigat* **from** *ab* **the harbor** *portū*

19.10 **The bird** *avis* **flies** *volat* **from** *ab* **the tree** *arbore*

19.11 **The book** *liber* **is written** *scrībitur* **by** *ā* **the poet** *poētā*

19.12 **The sword** *gladius* **is taken** *capitur* **from** *ab* **the enemy** *hoste*

19.13 **The girl** *puella* **receives** *accipit* **gifts** *dōna* **from** *ab* **friends** *amīcīs*

19.14 **The fish** *piscis* **swims** *natat* **from** *ā* **the shore** *lītore*

19.15 **The house** *domus* **is guarded** *custōdītur* **by** *ā* **dogs** *canibus*

# Part B (Complete Sentences)

19.1 Epistula ā Rōmā venit. *The letter comes from Rome.*

19.2 Servus ab dominō fugit. *The slave flees from the master.*

19.3 Pāstor ovēs ā montibus dūcit. *The shepherd leads the sheep from the mountains.*

19.4 Exercitus ab urbe discedit. *The army withdraws from the city.*

19.5 Templum ā colle vidētur. *The temple is seen from the hill.*

19.6 Puer pecūniam ā patre accipit. *The boy receives money from father.*

19.7 Pānis ā pīstore emitur. *The bread is bought from the baker.*

19.8 Discipulī ā magistrō discunt. *The students learn from the teacher.*

19.9 Nāvis ab portū nāvigat. *The ship sails from the harbor.*

19.10 Avis ab arbore volat. *The bird flies from the tree.*

19.11 Liber ā poētā scrībitur. *The book is written by the poet.*

19.12 Gladius ab hoste capitur. *The sword is taken from the enemy.*

19.13 Puella dōna ab amīcīs accipit. *The girl receives gifts from friends.*

19.14 Piscis ā lītore natat. *The fish swims from the shore.*

19.15 Domus ā canibus custōdītur. *The house is guarded by dogs.*

# Part C (Latin Text Only)

19.1 Epistula ā Rōmā venit.

19.2 Servus ab dominō fugit.

19.3 Pāstor ovēs ā montibus dūcit.

19.4 Exercitus ab urbe discedit.

19.5 Templum ā colle vidētur.

19.6 Puer pecūniam ā patre accipit.

19.7 Pānis ā pīstore emitur.

19.8 Discipulī ā magistrō discunt.

19.9 Nāvis ab portū nāvigat.

19.10 Avis ab arbore volat.

19.11 Liber ā poētā scrībitur.

19.12 Gladius ab hoste capitur.

19.13 Puella dōna ab amīcīs accipit.

19.14 Piscis ā lītore natat.

19.15 Domus ā canibus custōdītur.

# Part D (Grammar Explanation)

For English speakers learning Latin, ā/ab/abs has several important features:

1. Forms:

- ā: used before consonants
- ab: used before vowels and h
- abs: rare, mainly in compounds

2. Case Usage:

- Always takes the ablative case
- Shows separation or source ("from")
- Indicates agency with passive verbs ("by")

3. Common Contexts:

- Physical movement away from something
- Source or origin
- Agent of passive verbs
- Separation or difference

4. Word Order:

- Usually appears directly before its object
- Forms a prepositional phrase
- Can be separated for emphasis

# Part E (Cultural Context)

For English speakers, understanding ā/ab/abs requires cultural context:

1. Roman Spatial Concepts:

- Romans were precise about direction and movement
- Important in military and civil administration
- Essential for legal documents

2. Social Relations:

- Used to show relationships between people
- Important in expressing hierarchy
- Common in formal and legal language

3. Literary Usage:

- Frequent in historical writing
- Essential in passive constructions
- Common in poetry for emotional distance

4. Modern Parallels:

- Similar to English "from" but more precise
- Used like English "by" with passive voice
- Important in derived words (e.g., "abstract")

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1):

**Great** *Magnus* **are you** *es*, **O Lord** *Domine*, **and** *et* **greatly** *valde* **to be praised** *laudābilis*; **great** *magna* **is** *est* **your power** *virtūs* **and** *et* **of --- your wisdom** *sapientiae* **there is** *est* **no** *nōn* **number** *numerus*.

## Part F-B (Complete Translation)

Magnus es, Domine, et valde laudābilis; magna est virtūs tua et sapientiae tuae nōn est numerus.
*Great are you, O Lord, and greatly to be praised; great is your power and of your wisdom there is no number.*

## Part F-C (Literary Analysis)

This opening of Augustine's Confessions demonstrates the author's mastery of Latin style while expressing Christian devotion. The parallelism between the two halves of the sentence emphasizes God's greatness.

### Part F-D (Grammatical Notes)

- Magnus: nominative masculine singular agreeing with implied tu
- Laudābilis: verbal adjective showing necessity
- Sapientiae: genitive case showing possession
- Est: linking verb used twice in parallel structure

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# Genre Section: Christian Prayer and Liturgy

# Part A (Interleaved English and Latin)

19.16 **Grace** *grātia* **comes** *venit* **from** *ā* **God** *Deō* **the Father** *Patre*

19.17 **Salvation** *salūs* **comes** *venit* **from** *ab* **the Lord** *Dominō*

19.18 **The priest** *sacerdōs* **receives** *accipit* **strength** *virtūtem* **from** *ā* **the Holy Spirit** *Spīritū Sānctō*

19.19 **The faithful** *fidēlēs* **seek** *petunt* **mercy** *misericordiam* **from** *ā* **Christ** *Christō*

19.20 **Wisdom** *sapientia* **descends** *dēscendit* **from** *ā* **heaven** *caelō*

19.21 **The Church** *Ecclēsia* **is guided** *dūcitur* **by** *ā* **the Spirit** *Spīritū*

19.22 **Blessings** *benedīctiōnēs* **flow** *fluunt* **from** *ab* **the altar** *altārī*

19.23 **The prayers** *ōrātiōnēs* **rise** *ascendunt* **from** *ab* **earth** *terrā*

19.24 **Peace** *pāx* **is given** *datur* **by** *ā* **the Lord** *Dominō*

19.25 **The Gospel** *Evangelium* **is proclaimed** *prōclāmātur* **by** *ā* **the deacon** *diāconō*

19.26 **The sins** *peccāta* **are forgiven** *remittuntur* **by** *ā* **God** *Deō*

19.27 **The blessing** *benedīctiō* **is received** *accipitur* **from** *ab* **the bishop** *epīscopō*

19.28 **Light** *lūx* **shines** *fulget* **from** *ā* **heaven** *caelō*

19.29 **The faithful** *fidēlēs* **depart** *discēdunt* **from** *ab* **the church** *ecclēsiā*

19.30 **Hope** *spēs* **comes** *venit* **from** *ā* **the Lord** *Dominō*

# Part B (Complete Sentences)

19.16 Grātia ā Deō Patre venit. *Grace comes from God the Father.*

19.17 Salūs ab Dominō venit. *Salvation comes from the Lord.*

19.18 Sacerdōs virtūtem ā Spīritū Sānctō accipit. *The priest receives strength from the Holy Spirit.*

19.19 Fidēlēs misericordiam ā Christō petunt. *The faithful seek mercy from Christ.*

19.20 Sapientia ā caelō dēscendit. *Wisdom descends from heaven.*

19.21 Ecclēsia ā Spīritū dūcitur. *The Church is guided by the Spirit.*

19.22 Benedīctiōnēs ab altārī fluunt. *Blessings flow from the altar.*

19.23 Ōrātiōnēs ab terrā ascendunt. *The prayers rise from earth.*

19.24 Pāx ā Dominō datur. *Peace is given by the Lord.*

19.25 Evangelium ā diāconō prōclāmātur. *The Gospel is proclaimed by the deacon.*

19.26 Peccāta ā Deō remittuntur. *The sins are forgiven by God.*

19.27 Benedīctiō ab epīscopō accipitur. *The blessing is received from the bishop.*

19.28 Lūx ā caelō fulget. *Light shines from heaven.*

19.29 Fidēlēs ab ecclēsiā discēdunt. *The faithful depart from the church.*

19.30 Spēs ā Dominō venit. *Hope comes from the Lord.*

# Part C (Latin Text Only)

19.16 Grātia ā Deō Patre venit.

19.17 Salūs ab Dominō venit.

19.18 Sacerdōs virtūtem ā Spīritū Sānctō accipit.

19.19 Fidēlēs misericordiam ā Christō petunt.

19.20 Sapientia ā caelō dēscendit.

19.21 Ecclēsia ā Spīritū dūcitur.

19.22 Benedīctiōnēs ab altārī fluunt.

19.23 Ōrātiōnēs ab terrā ascendunt.

19.24 Pāx ā Dominō datur.

19.25 Evangelium ā diāconō prōclāmātur.

19.26 Peccāta ā Deō remittuntur.

19.27 Benedīctiō ab epīscopō accipitur.

19.28 Lūx ā caelō fulget.

19.29 Fidēlēs ab ecclēsiā discēdunt.

19.30 Spēs ā Dominō venit.

# Part D (Grammar Explanation)

In Christian Latin texts, ā/ab shows several special uses:

1. Divine Agency:

- Regularly used to show God as the source
- Often with verbs of giving, blessing, forgiving
- Frequently in passive constructions

2. Spiritual Movement:

- Shows movement from heaven to earth
- Indicates spiritual origins
- Expresses divine causation

3. Liturgical Usage:

- Common in prayer formulas
- Used in blessing formulas
- Important in sacramental language

4. Word Order in Religious Texts:

- Often more formal than classical Latin
- May show Hebrew influence through Greek
- Special emphasis patterns for sacred concepts

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# Lesson 20 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: ipse ipsa ipsum (himself, herself, itself)

## Introduction

Today's lesson focuses on the intensive pronoun "ipse, ipsa, ipsum" meaning "himself, herself, itself" or "-self." This pronoun is used to emphasize the subject or object of a sentence.

## Part A (Interleaved English and Latin Text)

20.1 **Caesar** *Caesar* **ipse** *himself* **exercitum** *the army* **dūcit** *leads*

20.2 **Rēgīna** *the queen* **ipsa** *herself* **urbem** *the city* **gubernat** *governs*

20.3 **Templum** *the temple* **ipsum** *itself* **sanctum** *holy* **est** *is*

20.4 **Mīlitēs** *the soldiers* **ipsum** *him himself* **ducem** *the leader* **sequuntur** *follow*

20.5 **Cīvēs** *the citizens* **ipsam** *her herself* **rēgīnam** *the queen* **amant** *love*

20.6 **Ad** *to* **ipsum** *himself* **pontificem** *the pontiff* **venimus** *we come*

20.7 **Ab** *from* **ipsā** *herself* **mātre** *the mother* **epistulam** *a letter* **accēpī** *I received*

20.8 **Ipsī** *to himself* **senātōrī** *to the senator* **librōs** *books* **dedī** *I gave*

20.9 **Cum** *with* **ipsō** *himself* **rēge** *the king* **ambulāmus** *we walk*

20.10 **Ipsōrum** *their own* **castra** *camp* **magna** *large* **sunt** *is*

20.11 **Ipsārum** *their own* **rosae** *roses* **pulchrae** *beautiful* **sunt** *are*

20.12 **Ad** *to* **ipsōs** *themselves* **mīlitēs** *the soldiers* **properō** *I hurry*

20.13 **Deus** *God* **ipse** *himself* **nōs** *us* **amat** *loves*

20.14 **Christus** *Christ* **ipse** *himself* **docet** *teaches* **nōs** *us*

20.15 **Māter** *mother* **ipsa** *herself* **fīliōs** *sons* **ad** *to* **ecclēsiam** *church* **dūcit** *leads*

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# Part B (Complete Sentences)

20.1 Caesar ipse exercitum dūcit. *Caesar himself leads the army.*

20.2 Rēgīna ipsa urbem gubernat. *The queen herself governs the city.*

20.3 Templum ipsum sanctum est. *The temple itself is holy.*

20.4 Mīlitēs ipsum ducem sequuntur. *The soldiers follow the leader himself.*

20.5 Cīvēs ipsam rēgīnam amant. *The citizens love the queen herself.*

20.6 Ad ipsum pontificem venimus. *We come to the pontiff himself.*

20.7 Ab ipsā mātre epistulam accēpī. *I received a letter from the mother herself.*

20.8 Ipsī senātōrī librōs dedī. *I gave books to the senator himself.*

20.9 Cum ipsō rēge ambulāmus. *We walk with the king himself.*

20.10 Ipsōrum castra magna sunt. *Their own camp is large.*

20.11 Ipsārum rosae pulchrae sunt. *Their own roses are beautiful.*

20.12 Ad ipsōs mīlitēs properō. *I hurry to the soldiers themselves.*

20.13 Deus ipse nōs amat. *God himself loves us.*

20.14 Christus ipse docet nōs. *Christ himself teaches us.*

20.15 Māter ipsa fīliōs ad ecclēsiam dūcit. *The mother herself leads her sons to church.*

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# Part C (Latin Text Only)

20.1 Caesar ipse exercitum dūcit.

20.2 Rēgīna ipsa urbem gubernat.

20.3 Templum ipsum sanctum est.

20.4 Mīlitēs ipsum ducem sequuntur.

20.5 Cīvēs ipsam rēgīnam amant.

20.6 Ad ipsum pontificem venimus.

20.7 Ab ipsā mātre epistulam accēpī.

20.8 Ipsī senātōrī librōs dedī.

20.9 Cum ipsō rēge ambulāmus.

20.10 Ipsōrum castra magna sunt.

20.11 Ipsārum rosae pulchrae sunt.

20.12 Ad ipsōs mīlitēs properō.

20.13 Deus ipse nōs amat.

20.14 Christus ipse docet nōs.

20.15 Māter ipsa fīliōs ad ecclēsiam dūcit.

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# Part D (Grammar Explanation)

For English speakers, "ipse, ipsa, ipsum" functions similarly to adding "-self" to pronouns in English (himself, herself, itself). However, it has some key differences:

1. Forms and Agreement:
    - Masculine: ipse (nom.), ipsum (acc.), ipsī (dat.), ipsīus (gen.), ipsō (abl.)
    - Feminine: ipsa (nom.), ipsam (acc.), ipsī (dat.), ipsīus (gen.), ipsā (abl.)
    - Neuter: ipsum (nom./acc.), ipsī (dat.), ipsīus (gen.), ipsō (abl.)
2. Usage:
    - Emphasizes the noun it modifies
    - Agrees in gender, number, and case with its noun
    - Can be used in any case, unlike English "-self" forms
    - Often placed directly before or after the word it emphasizes
3. Common Patterns:
    - With names: "Caesar ipse" (Caesar himself)
    - With titles: "rēgīna ipsa" (the queen herself)
    - With common nouns: "templum ipsum" (the temple itself)

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# Part E (Cultural Context)

For English speakers, understanding "ipse" requires cultural context:

1. Roman Emphasis:
    - Romans used "ipse" to stress personal involvement
    - Important in legal and religious contexts
    - Showed direct authority or participation
2. Medieval Christian Usage:
    - Frequently used in religious texts
    - "Deus ipse" (God himself) common in Christian writings
    - Emphasized divine direct action
3. Modern Parallels:
    - Similar to English intensive pronouns
    - More flexible in Latin than English equivalents

- Used in formal and informal contexts

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1): **Tū** *you* **ipse** *yourself* **excitās** *stir up* **nōs** *us* **ad** *to* **laudandum** *praising* **tē** *you*

## Part F-B (Complete Translation)

Tū ipse excitās nōs ad laudandum tē. *You yourself stir us up to praising you.*

## Part F-C (Literary Analysis)

Augustine uses "ipse" to emphasize God's direct action in inspiring praise. The intensive pronoun stresses divine initiative.

## Part F-D (Grammatical Notes)

- "ipse" nominative masculine singular
- Modifies "tū" (you)
- Emphasizes God's personal action
- Used with present tense "excitās"

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

20.16 **Christus** *Christ* **ipse** *himself* **prō** *for* **nōbīs** *us* **ōrat** *prays* **ad** *to* **Patrem** *the Father*

20.17 **Spīritus** *the Spirit* **ipse** *himself* **interpellat** *intercedes* **prō** *for* **nōbīs** *us* **cum** *with* **gemitibus** *groans*

20.18 **Ad** *to* **ipsum** *himself* **Salvatōrem** *the Savior* **preces** *prayers* **nostrās** *our* **offerimus** *we offer*

20.19 **Maria** *Mary* **ipsa** *herself* **prō** *for* **peccātōribus** *sinners* **ōrat** *prays*

20.20 **Ipsī** *to himself* **Deō** *to God* **grātiās** *thanks* **agimus** *we give*

20.21 **Angelī** *angels* **ipsī** *themselves* **in** *in* **caelō** *heaven* **Deum** *God* **laudant** *praise*

20.22 **Ecclēsia** *the Church* **ipsa** *itself* **sine** *without* **intermissiōne** *ceasing* **ōrat** *prays*

20.23 **In** *in* **ipsō** *himself* **templō** *temple* **sanctō** *holy* **ōrāmus** *we pray*

20.24 **Ab** *from* **ipsō** *himself* **Dominō** *the Lord* **auxilium** *help* **petimus** *we seek*

20.25 **Ipsum** *himself* **Christum** *Christ* **in** *in* **Eucharistiā** *the Eucharist* **adōrāmus** *we adore*

20.26 **Ipsī** *themselves* **fidēlēs** *the faithful* **simul** *together* **psalmōs** *psalms* **cantant** *sing*

20.27 **Per** *through* **ipsam** *herself* **Marīam** *Mary* **grātiam** *grace* **accipimus** *we receive*

20.28 **Cum** *with* **ipsīs** *themselves* **sanctīs** *the saints* **ōrātiōnem** *prayer* **facimus** *we make*

20.29 **Ad** *to* **ipsum** *himself* **altāre** *altar* **sacerdōs** *the priest* **appropinquat** *approaches*

20.30 **In** *in* **ipsā** *itself* **missā** *mass* **Christum** *Christ* **praesentem** *present* **habēmus** *we have*

# Part B (Complete Sentences)

20.16 Christus ipse prō nōbīs ōrat ad Patrem. *Christ himself prays for us to the Father.*

20.17 Spīritus ipse interpellat prō nōbīs cum gemitibus. *The Spirit himself intercedes for us with groans.*

20.18 Ad ipsum Salvatōrem preces nostrās offerimus. *We offer our prayers to the Savior himself.*

20.19 Maria ipsa prō peccātōribus ōrat. *Mary herself prays for sinners.*

20.20 Ipsī Deō grātiās agimus. *We give thanks to God himself.*

20.21 Angelī ipsī in caelō Deum laudant. *The angels themselves praise God in heaven.*

20.22 Ecclēsia ipsa sine intermissiōne ōrat. *The Church itself prays without ceasing.*

20.23 In ipsō templō sanctō ōrāmus. *We pray in the holy temple itself.*

20.24 Ab ipsō Dominō auxilium petimus. *We seek help from the Lord himself.*

20.25 Ipsum Christum in Eucharistiā adōrāmus. *We adore Christ himself in the Eucharist.*

20.26 Ipsī fidēlēs simul psalmōs cantant. *The faithful themselves sing psalms together.*

20.27 Per ipsam Marīam grātiam accipimus. *Through Mary herself we receive grace.*

20.28 Cum ipsīs sanctīs ōrātiōnem facimus. *We make prayer with the saints themselves.*

20.29 Ad ipsum altāre sacerdōs appropinquat. *The priest approaches the altar itself.*

20.30 In ipsā missā Christum praesentem habēmus. *In the mass itself we have Christ present.*

# Part C (Latin Text Only)

20.16 Christus ipse prō nōbīs ōrat ad Patrem.

20.17 Spīritus ipse interpellat prō nōbīs cum gemitibus.

20.18 Ad ipsum Salvatōrem preces nostrās offerimus.

20.19 Maria ipsa prō peccātōribus ōrat.

20.20 Ipsī Deō grātiās agimus.

20.21 Angelī ipsī in caelō Deum laudant.

20.22 Ecclēsia ipsa sine intermissiōne ōrat.

20.23 In ipsō templō sanctō ōrāmus.

20.24 Ab ipsō Dominō auxilium petimus.

20.25 Ipsum Christum in Eucharistiā adōrāmus.

20.26 Ipsī fidēlēs simul psalmōs cantant.

20.27 Per ipsam Marīam grātiam accipimus.

20.28 Cum ipsīs sanctīs ōrātiōnem facimus.

20.29 Ad ipsum altāre sacerdōs appropinquat.

20.30 In ipsā missā Christum praesentem habēmus.

## Part D (Grammar Analysis of Genre Section)

The Christian Prayer genre section demonstrates several important grammatical features:

1. Uses of "ipse" in Religious Context:
    - With divine persons (Christus ipse, Spīritus ipse)
    - With sacred objects (ipsum altāre)
    - With holy persons (ipsa Maria)
2. Case Usage in Prayer Language:
    - Ablative of means: "cum gemitibus" (with groans)
    - Accusative of direct object: "auxilium petimus" (we seek help)
    - Dative of indirect object: "Ipsī Deō" (to God himself)
    - Ablative of place where: "in ipsō templō" (in the temple itself)
3. Liturgical Vocabulary:
    - Prayer terms: ōrāre, interpellāre, precēs
    - Liturgical objects: altāre, templum
    - Religious figures: sacerdōs, fidēlēs
    - Sacred rites: missa, Eucharistia
4. Word Order in Prayer Language:
    - Often more formal than everyday Latin
    - Common placement of "ipse" before the noun it modifies
    - Reverential positioning of divine names
5. Special Features of Christian Latin:
    - Greek loanwords (Eucharistia)
    - Hebrew names (Maria)
    - Technical church terms (missa)
    - Biblical expressions (sine intermissiōne)

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# Lesson 21 The Latinum Institute Ecclesiastical Latin Reading Course

# Lesson 21: possum posse potuī (to be able)

# Part A (Interleaved English-Latin Text)

21.1 **I** *ego* **am able** *possum* **to see** *vidēre* **the temple** *templum*

21.2 **The boy** *puer* **is not able** *nōn potest* **to lift** *tollere* **the stone** *saxum*

21.3 **We** *nōs* **were able** *potuimus* **to reach** *adīre* **the city** *urbem*

21.4 **The soldiers** *mīlitēs* **are able** *possunt* **to fight** *pugnāre* **bravely** *fortiter*

21.5 **You** *tū* **will be able** *poteris* **to learn** *discere* **the words** *verba*

21.6 **The farmer** *agricola* **is able** *potest* **to work** *labōrāre* **in** *in* **the field** *agrō*

21.7 **They** *eī* **were not able** *nōn poterant* **to find** *invenīre* **the way** *viam*

21.8 **The girl** *puella* **is able** *potest* **to sing** *cantāre* **beautifully** *pulchrē*

21.9 **The teacher** *magister* **will be able** *poterit* **to explain** *explicāre* **the lesson** *lēctiōnem*

21.10 **I** *ego* **was able** *potuī* **to help** *iuvāre* **my friend** *amīcum meum*

21.11 **The sailors** *nautae* **are able** *possunt* **to see** *vidēre* **the shore** *lītus*

21.12 **We** *nōs* **will be able** *poterimus* **to build** *aedificāre* **a house** *domum*

21.13 **The horses** *equī* **are not able** *nōn possunt* **to carry** *portāre* **the load** *onus*

21.14 **You** *vōs* **were able** *potuistis* **to defeat** *vincere* **the enemy** *hostem*

21.15 **The priest** *sacerdōs* **is able** *potest* **to pray** *ōrāre* **at** *ad* **the altar** *āram*

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# Part B (Complete Sentences)

21.1 Possum templum vidēre. *I am able to see the temple.*

21.2 Puer saxum tollere nōn potest. *The boy is not able to lift the stone.*

21.3 Potuimus urbem adīre. *We were able to reach the city.*

21.4 Mīlitēs fortiter pugnāre possunt. *The soldiers are able to fight bravely.*

21.5 Poteris verba discere. *You will be able to learn the words.*

21.6 Agricola in agrō labōrāre potest. *The farmer is able to work in the field.*

21.7 Eī viam invenīre nōn poterant. *They were not able to find the way.*

21.8 Puella pulchrē cantāre potest. *The girl is able to sing beautifully.*

21.9 Magister lēctiōnem explicāre poterit. *The teacher will be able to explain the lesson.*

21.10 Potuī amīcum meum iuvāre. *I was able to help my friend.*

21.11 Nautae lītus vidēre possunt. *The sailors are able to see the shore.*

21.12 Poterimus domum aedificāre. *We will be able to build a house.*

21.13 Equī onus portāre nōn possunt. *The horses are not able to carry the load.*

21.14 Potuistis hostem vincere. *You were able to defeat the enemy.*

21.15 Sacerdōs ad āram ōrāre potest. *The priest is able to pray at the altar.*

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# Part C (Latin Text Only)

21.1 Possum templum vidēre.

21.2 Puer saxum tollere nōn potest.

21.3 Potuimus urbem adīre.

21.4 Mīlitēs fortiter pugnāre possunt.

21.5 Poteris verba discere.

21.6 Agricola in agrō labōrāre potest.

21.7 Eī viam invenīre nōn poterant.

21.8 Puella pulchrē cantāre potest.

21.9 Magister lēctiōnem explicāre poterit.

21.10 Potuī amīcum meum iuvāre.

21.11 Nautae lītus vidēre possunt.

21.12 Poterimus domum aedificāre.

21.13 Equī onus portāre nōn possunt.

21.14 Potuistis hostem vincere.

21.15 Sacerdōs ad āram ōrāre potest.

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# Part D (Grammar Explanation)

The verb "possum" (to be able) is an irregular verb that combines the forms of "potis" (able) and "sum" (to be). For English speakers, it's similar to "can/could" but with some important differences:

Principal Parts:

- possum (present)
- posse (infinitive)
- potuī (perfect)
- [no supine]

Present Tense:

- possum (I am able)

- potes (you are able)
- potest (he/she/it is able)
- possumus (we are able)
- potestis (you all are able)
- possunt (they are able)

Key Points for English Speakers:

1. Construction with Infinitive:
    - Always takes an infinitive, like English "can"
    - Example: "possum vidēre" = "I can see/I am able to see"
2. Negation:
    - Use "nōn" before the form of possum
    - Example: "nōn possum" = "I cannot/I am not able"
3. Tense Usage:
    - Present: "possum" = "I can/am able"
    - Imperfect: "poteram" = "I was able" (continuous past)
    - Perfect: "potuī" = "I was able" (completed past)
    - Future: "poterō" = "I will be able"

# Part E (Cultural Context)

For English speakers, understanding "possum" requires cultural context:

1. Roman Concept of Ability:
    - Physical capability
    - Legal permission
    - Moral authority
    - Divine allowance
2. Usage in Different Contexts:
    - Military: ability to fight/march
    - Religious: ability to perform rites
    - Educational: ability to learn/teach
    - Social: ability to fulfill duties
3. Historical Development:
    - From Indo-European roots
    - Evolution through Latin literature
    - Influence on Romance languages
4. Modern Connections:
    - English "possible" comes from this root
    - Similar to modern Romance language constructions
    - Important in legal and religious terminology

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "De Officiis" (1.31):

**Nothing** *nihil* **we** *nōs* **are able** *possumus* **to do** *facere* **rightly** *rēctē* **against** *contrā* **nature** *nātūram*

## Part F-B (Complete Translation)

Nihil possumus facere rēctē contrā nātūram. *We can do nothing rightly against nature.*

## Part F-C (Literary Analysis)

Cicero uses "possum" to express not just physical ability but moral capability, suggesting that acting against nature is both practically impossible and ethically wrong.

## Part F-D (Grammatical Notes)

- "possumus" - first person plural present
- Takes infinitive "facere"
- "nihil" as emphatic accusative
- Word order emphasizes impossibility

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

21.16 **Lord** *Domine* **you are able** *potes* **to heal** *sānāre* **all** *omnēs* **our wounds** *vulnera nostra*

21.17 **We** *nōs* **are not able** *nōn possumus* **to live** *vīvere* **without** *sine* **your grace** *grātiā tuā*

*21.18* **The faithful** *fidēlēs* **are able** *possunt* **to see** *vidēre* **God's love** *amōrem Deī* **in** *in* **all things** *omnibus rēbus*

21.19 **The priest** *sacerdōs* **will be able** *poterit* **to bless** *benedīcere* **the people** *populō*

21.20 **Through Christ** *per Christum* **we** *nōs* **are able** *possumus* **to overcome** *superāre* **sin** *peccātum*

21.21 **The angels** *angelī* **are able** *possunt* **to carry** *portāre* **our prayers** *prēcēs nostrās* **to** *ad* **heaven** *caelum*

21.22 **You** *tū* **Lord** *Domine* **are able** *potes* **to forgive** *ignōscere* **all sins** *omnibus peccātīs*

21.23 **The faithful** *fidēlēs* **were able** *potuerunt* **to endure** *tolerāre* **persecution** *persecūtiōnem*

21.24 **Mary** *Maria* **is able** *potest* **to intercede** *intercēdere* **for** *prō* **us** *nōbīs*

21.25 **The saints** *sanctī* **are able** *possunt* **to help** *adiuvāre* **us** *nōs* **through** *per* **their prayers** *prēcēs suās*

21.26 **We** *nōs* **will be able** *poterimus* **to see** *vidēre* **God** *Deum* **in** *in* **heaven** *caelō*

21.27 **The Church** *Ecclēsia* **is able** *potest* **to teach** *docēre* **the truth** *vēritātem*

21.28 **The Holy Spirit** *Spīritus Sānctus* **is able** *potest* **to guide** *dūcere* **us** *nōs*

21.29 **Christians** *Chrīstiānī* **are able** *possunt* **to find** *invenīre* **peace** *pācem* **in** *in* **prayer** *ōrātiōne*

21.30 **God** *Deus* **is able** *potest* **to make** *facere* **all things** *omnia* **new** *nova*

# Part B (Complete Sentences)

21.16 Domine, potes sānāre omnēs vulnera nostra. *Lord, you are able to heal all our wounds.*

21.17 Nōn possumus vīvere sine grātiā tuā. *We are not able to live without your grace.*

21.18 Fidēlēs amōrem Deī in omnibus rēbus vidēre possunt. *The faithful are able to see God's love in all things.*

21.19 Sacerdōs populō benedīcere poterit. *The priest will be able to bless the people.*

21.20 Per Christum possumus peccātum superāre. *Through Christ we are able to overcome sin.*

21.21 Angelī prēcēs nostrās ad caelum portāre possunt. *The angels are able to carry our prayers to heaven.*

21.22 Tū, Domine, omnibus peccātīs ignōscere potes. *You, Lord, are able to forgive all sins.*

21.23 Fidēlēs persecūtiōnem tolerāre potuerunt. *The faithful were able to endure persecution.*

21.24 Maria prō nōbīs intercēdere potest. *Mary is able to intercede for us.*

21.25 Sanctī per prēcēs suās nōs adiuvāre possunt. *The saints are able to help us through their prayers.*

21.26 Poterimus Deum in caelō vidēre. *We will be able to see God in heaven.*

21.27 Ecclēsia vēritātem docēre potest. *The Church is able to teach the truth.*

21.28 Spīritus Sānctus nōs dūcere potest. *The Holy Spirit is able to guide us.*

21.29 Chrīstiānī pācem in ōrātiōne invenīre possunt. *Christians are able to find peace in prayer.*

*21.30 Deus omnia nova facere potest. God is able to make all things new.*

# Part C (Latin Text Only)

21.16 Domine, potes sānāre omnēs vulnera nostra.

21.17 Nōn possumus vīvere sine grātiā tuā.

21.18 Fidēlēs amōrem Deī in omnibus rēbus vidēre possunt.

21.19 Sacerdōs populō benedīcere poterit.

21.20 Per Christum possumus peccātum superāre.

21.21 Angelī prēcēs nostrās ad caelum portāre possunt.

21.22 Tū, Domine, omnibus peccātīs ignōscere potes.

21.23 Fidēlēs persecūtiōnem tolerāre potuerunt.

21.24 Maria prō nōbīs intercēdere potest.

21.25 Sanctī per prēcēs suās nōs adiuvāre possunt.

21.26 Poterimus Deum in caelō vidēre.

21.27 Ecclēsia vēritātem docēre potest.

21.28 Spīritus Sānctus nōs dūcere potest.

21.29 Chrīstiānī pācem in ōrātiōne invenīre possunt.

21.30 Deus omnia nova facere potest.

## Part D (Grammar Explanation)

In Christian prayer texts, "possum" takes on particular grammatical patterns:

1. Divine Ability:
    - When referring to God's ability, often uses present tense to show eternal capability
    - Frequently paired with infinitives of creation, healing, or transformation
    - Example: "Deus facere potest" (God is able to make/do)
2. Human Limitation:
    - Often used with negative "nōn" to express human inability
    - Frequently contrasted with divine ability
    - Example: "Nōn possumus vīvere sine grātiā" (We cannot live without grace)
3. Spiritual Context:
    - Takes spiritual verbs as infinitives (ōrāre, benedīcere, intercēdere)
    - Often uses future tense for eschatological statements
    - Example: "Poterimus vidēre" (We will be able to see)
4. Word Order:
    - More flexible than classical Latin
    - Often places "possum" near the end of clause
    - Allows for emphasis on spiritual actions

These examples show how "possum" functions in ecclesiastical contexts while maintaining its basic grammatical rules.

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# Lesson 22 The Latinum Institute Ecclesiastical Latin Reading Course

# Latin Lesson: aut (or)

## Introduction

Today we will learn the Latin conjunction "aut" meaning "or". This word is used to present alternatives and is often used in pairs (aut...aut) to mean "either...or".

## Part A (Interleaved English-Latin Text)

22.1 **Puer** *the boy* **aut** *or* **puella** *the girl* **ad** *to* **templum** *the temple* **venit** *comes*

22.2 **Mīles** *the soldier* **aut** *or* **in** *in* **castrīs** *the camp* **aut** *or* **in** *in* **urbe** *the city* **est** *is*

22.3 **Ad** *to* **forum** *the forum* **aut** *or* **ad** *to* **templum** *the temple* **ambulāmus** *we walk*

22.4 **Magister** *the teacher* **aut** *or* **discipulus** *the student* **librum** *the book* **legit** *reads*

22.5 **In** *in* **hortō** *the garden* **aut** *or* **in** *in* **agrō** *the field* **labōrat** *he works*

22.6 **Agricola** *the farmer* **equum** *horse* **aut** *or* **bovem** *ox* **habet** *has*

22.7 **Mater** *mother* **fīlium** *son* **aut** *or* **fīliam** *daughter* **vocat** *calls*

22.8 **Mercātor** *the merchant* **aurum** *gold* **aut** *or* **argentum** *silver* **vendit** *sells*

22.9 **Ad** *to* **flūmen** *the river* **aut** *or* **ad** *to* **mare** *the sea* **nāvigant** *they sail*

22.10 **Puella** *the girl* **rosam** *rose* **aut** *or* **līlium** *lily* **capit** *takes*

22.11 **Sacerdōs** *the priest* **ōrat** *prays* **aut** *or* **cantat** *sings*

22.12 **Scriptor** *the writer* **epistulam** *letter* **aut** *or* **carmen** *poem* **scrībit** *writes*

22.13 **Dux** *the leader* **equō** *by horse* **aut** *or* **pedibus** *on foot* **venit** *comes*

22.14 **Servus** *the slave* **cibum** *food* **aut** *or* **aquam** *water* **portat** *carries*

22.15 **Medicus** *the doctor* **sānat** *heals* **aut** *or* **medicinam** *medicine* **dat** *gives*

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## Part B (Complete Sentences)

22.1 Puer aut puella ad templum venit. *Either the boy or the girl comes to the temple.*

22.2 Mīles aut in castrīs aut in urbe est. *The soldier is either in the camp or in the city.*

22.3 Ad forum aut ad templum ambulāmus. *We walk either to the forum or to the temple.*

22.4 Magister aut discipulus librum legit. *Either the teacher or the student reads the book.*

22.5 In hortō aut in agrō labōrat. *He works either in the garden or in the field.*

22.6 Agricola equum aut bovem habet. *The farmer has either a horse or an ox.*

22.7 Mater fīlium aut fīliam vocat. *Mother calls either her son or daughter.*

22.8 Mercātor aurum aut argentum vendit. *The merchant sells either gold or silver.*

22.9 Ad flūmen aut ad mare nāvigant. *They sail either to the river or to the sea.*

22.10 Puella rosam aut līlium capit. *The girl takes either a rose or a lily.*

22.11 Sacerdōs ōrat aut cantat. *The priest either prays or sings.*

22.12 Scriptor epistulam aut carmen scrībit. *The writer writes either a letter or a poem.*

22.13 Dux equō aut pedibus venit. *The leader comes either by horse or on foot.*

22.14 Servus cibum aut aquam portat. *The slave carries either food or water.*

22.15 Medicus sānat aut medicinam dat. *The doctor either heals or gives medicine.*

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# Part C (Latin Text Only)

22.1 Puer aut puella ad templum venit.

22.2 Mīles aut in castrīs aut in urbe est.

22.3 Ad forum aut ad templum ambulāmus.

22.4 Magister aut discipulus librum legit.

22.5 In hortō aut in agrō labōrat.

22.6 Agricola equum aut bovem habet.

22.7 Mater fīlium aut fīliam vocat.

22.8 Mercātor aurum aut argentum vendit.

22.9 Ad flūmen aut ad mare nāvigant.

22.10 Puella rosam aut līlium capit.

22.11 Sacerdōs ōrat aut cantat.

22.12 Scriptor epistulam aut carmen scrībit.

22.13 Dux equō aut pedibus venit.

22.14 Servus cibum aut aquam portat.

22.15 Medicus sānat aut medicinam dat.

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# Part D (Grammar Explanation)

For English speakers, "aut" functions similarly to English "or", but with some important differences:

1. Position:
    - "Aut" typically comes directly before the alternative it introduces
    - Can be used once or twice (aut...aut = either...or)
    - Unlike English, Latin rarely puts "aut" at the end of a phrase

2. Usage:
    - Connects equal grammatical elements (nouns with nouns, verbs with verbs)
    - Both alternatives must be in the same case when connecting nouns
    - When connecting subjects, the verb agrees with the closest subject
3. Common Patterns:
    - Single aut: presents simple alternatives
    - Double aut...aut: presents mutually exclusive choices
    - Can connect words, phrases, or clauses

# Part E (Cultural Context)

For English speakers, understanding "aut" requires cultural context:

1. Roman Decision-Making:
    - Romans valued clear alternatives
    - Legal documents often used aut to present choices
    - Military commands used aut for clear orders
2. Social Context:
    - Used in everyday situations
    - Common in marketplace transactions
    - Important in religious rituals
3. Modern Parallels:
    - Similar to English "or" but more formal
    - Used in modern Latin legal terms
    - Found in scientific classification

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Tū** *you* **excitās** *stir up* **ut** *that* **laudāre** *to praise* **tē** *you* **dēlectet** *it may delight* **aut** *or* **docēre** *to teach* **dē** *about* **tē** *you*

## Part F-B (Complete Translation)

"Tū excitās ut laudāre tē dēlectet aut docēre dē tē." *You stir us up so that it may delight us either to praise you or to teach about you.*

## Part F-C (Literary Analysis)

Augustine uses "aut" to present two ways of serving God - through praise or through teaching. The alternatives are complementary rather than exclusive.

### Part F-D (Grammatical Notes)

- "aut" connects two infinitives (laudāre, docēre)
- Both infinitives depend on dēlectet
- Demonstrates "aut" in subordinate clause usage

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

22.16 **Deus** *God* **misereātur** *may have mercy* **aut** *or* **benedīcat** *bless* **nōs** *us*

22.17 **Peccāta** *sins* **aut** *or* **virtūtēs** *virtues* **nostra** *our* **vidēs** *you see*

22.18 **Ōrāmus** *we pray* **in** *in* **templō** *the temple* **aut** *or* **in** *in* **domō** *home*

22.19 **Psalmus** *psalm* **aut** *or* **hymnus** *hymn* **cantātur** *is sung*

22.20 **Corpus** *body* **aut** *or* **animam** *soul* **salvat** *he saves*

22.21 **Angeli** *angels* **aut** *or* **sanctī** *saints* **nōs** *us* **adiuvant** *help*

22.22 **Christus** *Christ* **docet** *teaches* **aut** *or* **sānat** *heals*

22.23 **Spīritus** *the Spirit* **movet** *moves* **aut** *or* **quiēscit** *rests*

22.24 **Grātiam** *grace* **aut** *or* **misericordiam** *mercy* **petimus** *we seek*

22.25 **Sacerdōs** *the priest* **baptizat** *baptizes* **aut** *or* **benedīcit** *blesses*

22.26 **Fīdēlis** *the faithful one* **vigilat** *watches* **aut** *or* **ōrat** *prays*

22.27 **Marīa** *Mary* **prōtegit** *protects* **aut** *or* **intercēdit** *intercedes*

22.28 **Crūcem** *the cross* **aut** *or* **rosārium** *rosary* **portāmus** *we carry*

22.29 **Vītam** *life* **aut** *or* **mortem** *death* **acceptāmus** *we accept*

22.30 **Deus** *God* **pūnit** *punishes* **aut** *or* **ignōscit** *forgives*

# Part B (Complete Sentences)

22.16 Deus misereātur aut benedīcat nōs. *May God have mercy or bless us.*

22.17 Peccāta aut virtūtēs nostra vidēs. *You see our sins or virtues.*

22.18 Ōrāmus in templō aut in domō. *We pray in the temple or at home.*

22.19 Psalmus aut hymnus cantātur. *A psalm or hymn is sung.*

22.20 Corpus aut animam salvat. *He saves body or soul.*

22.21 Angeli aut sanctī nōs adiuvant. *Angels or saints help us.*

22.22 Christus docet aut sānat. *Christ teaches or heals.*

22.23 Spīritus movet aut quiēscit. *The Spirit moves or rests.*

22.24 Grātiam aut misericordiam petimus. *We seek grace or mercy.*

22.25 Sacerdōs baptizat aut benedīcit. *The priest baptizes or blesses.*

22.26 Fīdēlis vigilat aut ōrat. *The faithful one watches or prays.*

22.27 Marīa prōtegit aut intercēdit. *Mary protects or intercedes.*

22.28 Crūcem aut rosārium portāmus. *We carry the cross or rosary.*

22.29 Vītam aut mortem acceptāmus. *We accept life or death.*

22.30 Deus pūnit aut ignōscit. *God punishes or forgives.*

# Part C (Latin Text Only)

22.16 Deus misereātur aut benedīcat nōs.

22.17 Peccāta aut virtūtēs nostra vidēs.

22.18 Ōrāmus in templō aut in domō.

22.19 Psalmus aut hymnus cantātur.

22.20 Corpus aut animam salvat.

22.21 Angeli aut sanctī nōs adiuvant.

22.22 Christus docet aut sānat.

22.23 Spīritus movet aut quiēscit.

22.24 Grātiam aut misericordiam petimus.

22.25 Sacerdōs baptizat aut benedīcit.

22.26 Fīdēlis vigilat aut ōrat.

22.27 Marīa prōtegit aut intercēdit.

22.28 Crūcem aut rosārium portāmus.

22.29 Vītam aut mortem acceptāmus.

22.30 Deus pūnit aut ignōscit.

# Part D (Grammar Notes for Prayer Genre)

# Genre Section: Christian Prayer

# Part A (Interleaved Text)

22.16 **Deus** *God* **misereātur** *may have mercy* **aut** *or* **benedīcat** *bless* **nōs** *us*

22.17 **Peccāta** *sins* **aut** *or* **virtūtēs** *virtues* **nostra** *our* **vidēs** *you see*

22.18 **Ōrāmus** *we pray* **in** *in* **templō** *the temple* **aut** *or* **in** *in* **domō** *home*

22.19 **Psalmus** *psalm* **aut** *or* **hymnus** *hymn* **cantātur** *is sung*

22.20 **Corpus** *body* **aut** *or* **animam** *soul* **salvat** *he saves*

22.21 **Angeli** *angels* **aut** *or* **sanctī** *saints* **nōs** *us* **adiuvant** *help*

22.22 **Christus** *Christ* **docet** *teaches* **aut** *or* **sānat** *heals*

22.23 **Spīritus** *the Spirit* **movet** *moves* **aut** *or* **quiēscit** *rests*

22.24 **Grātiam** *grace* **aut** *or* **misericordiam** *mercy* **petimus** *we seek*

22.25 **Sacerdōs** *the priest* **baptizat** *baptizes* **aut** *or* **benedīcit** *blesses*

22.26 **Fīdēlis** *the faithful one* **vigilat** *watches* **aut** *or* **ōrat** *prays*

22.27 **Marīa** *Mary* **prōtegit** *protects* **aut** *or* **intercēdit** *intercedes*

22.28 **Crūcem** *the cross* **aut** *or* **rosārium** *rosary* **portāmus** *we carry*

22.29 **Vītam** *life* **aut** *or* **mortem** *death* **acceptāmus** *we accept*

22.30 **Deus** *God* **pūnit** *punishes* **aut** *or* **ignōscit** *forgives*

# Part B (Complete Sentences)

22.16 Deus misereātur aut benedīcat nōs. *May God have mercy or bless us.*

22.17 Peccāta aut virtūtēs nostra vidēs. *You see our sins or virtues.*

22.18 Ōrāmus in templō aut in domō. *We pray in the temple or at home.*

22.19 Psalmus aut hymnus cantātur. *A psalm or hymn is sung.*

22.20 Corpus aut animam salvat. *He saves body or soul.*

22.21 Angeli aut sanctī nōs adiuvant. *Angels or saints help us.*

22.22 Christus docet aut sānat. *Christ teaches or heals.*

22.23 Spīritus movet aut quiēscit. *The Spirit moves or rests.*

22.24 Grātiam aut misericordiam petimus. *We seek grace or mercy.*

22.25 Sacerdōs baptizat aut benedīcit. *The priest baptizes or blesses.*

22.26 Fīdēlis vigilat aut ōrat. *The faithful one watches or prays.*

22.27 Marīa prōtegit aut intercēdit. *Mary protects or intercedes.*

22.28 Crūcem aut rosārium portāmus. *We carry the cross or rosary.*

22.29 Vītam aut mortem acceptāmus. *We accept life or death.*

22.30 Deus pūnit aut ignōscit. *God punishes or forgives.*

# Part C (Latin Text Only)

22.16 Deus misereātur aut benedīcat nōs.

22.17 Peccāta aut virtūtēs nostra vidēs.

22.18 Ōrāmus in templō aut in domō.

22.19 Psalmus aut hymnus cantātur.

22.20 Corpus aut animam salvat.

22.21 Angeli aut sanctī nōs adiuvant.

22.22 Christus docet aut sānat.

22.23 Spīritus movet aut quiēscit.

22.24 Grātiam aut misericordiam petimus.

22.25 Sacerdōs baptizat aut benedīcit.

22.26 Fīdēlis vigilat aut ōrat.

22.27 Marīa prōtegit aut intercēdit.

22.28 Crūcem aut rosārium portāmus.

22.29 Vītam aut mortem acceptāmus.

22.30 Deus pūnit aut ignōscit.

# Part D (Grammar Notes for Prayer Genre)

The prayer genre demonstrates special grammatical features when using "aut":

1. Subjunctive Mood in Prayers:
    - Used for wishes and requests
    - Example: "misereātur aut benedīcat" (may he have mercy or bless)
    - Often appears in formal church prayers
2. Verb Forms:
    - Present tense for ongoing actions (ōrāmus, vigilat)
    - Perfect tense for completed actions (salvāvit)
    - Passive voice in liturgical context (cantātur)
3. Special Features of Christian Latin:
    - Technical religious vocabulary (baptizat, benedīcit)
    - Abstract nouns (grātia, misericordia)
    - Names of religious figures (Christus, Marīa)
4. Patterns with "aut":
    - Often connects paired concepts (corpus/anima, vīta/mors)
    - Links complementary actions (vigilat/ōrat)
    - Connects divine attributes (pūnit/ignōscit)
5. Case Usage:
    - Accusative for direct objects (grātiam, misericordiam)
    - Ablative for location (in templō, in domō)
    - Nominative for subjects of prayer (Deus, Spīritus)
6. Common Prayer Constructions:
    - Direct address to deity (2nd person)
    - First person plural for communal prayer

- Third person for describing divine action

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# Lesson 23 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: māgnus -a -um (great)

## Introduction

This lesson introduces the adjective māgnus -a -um (great, large), one of the most common and useful Latin adjectives. We'll see how it modifies nouns in different cases and genders while reviewing previously learned vocabulary.

## Part A (Interleaved English and Latin Text)

23.1 **Māgnus** *great* **vir** *man* **in** *in* **forō** *forum* **stat** *stands*

23.2 **Dominus** *the lord* **māgnam** *great* **glōriam** *glory* **habet** *has*

23.3 **Māgnum** *great* **templum** *temple* **in** *in* **urbe** *city* **est** *is*

23.4 **Ad** *to* **māgnam** *great* **portam** *gate* **ambulō** *I walk*

23.5 **Māgnā** *with great* **cum** *with* **virtūte** *courage* **pugnat** *he fights*

23.6 **Fīlius** *son* **māgnī** *of the great* **ducis** *leader* **venit** *comes*

23.7 **Māgnae** *great* **urbēs** *cities* **pulchrae** *beautiful* **sunt** *are*

23.8 **Puer** *boy* **māgnōs** *great* **librōs** *books* **legit** *reads*

23.9 **Deus** *God* **māgna** *great* **opera** *works* **facit** *does*

23.10 **Māgnī** *great* **rēgēs** *kings* **populum** *people* **regunt** *rule*

23.11 **In** *in* **māgnō** *great* **templō** *temple* **ōrāmus** *we pray*

23.12 **Māgnae** *great* **spēs** *hopes* **in** *in* **cordibus** *hearts* **sunt** *are*

23.13 **Servī** *slaves* **māgnā** *with great* **cūrā** *care* **labōrant** *work*

23.14 **Māgnō** *with great* **gaudiō** *joy* **cantant** *they sing*

23.15 **Ad** *to* **māgnum** *great* **mare** *sea* **nāvigant** *they sail*

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## Part B (Complete Sentences)

23.1 Māgnus vir in forō stat. *A great man stands in the forum.*

23.2 Dominus māgnam glōriam habet. *The lord has great glory.*

23.3 Māgnum templum in urbe est. *A great temple is in the city.*

23.4 Ad māgnam portam ambulō. *I walk to the great gate.*

23.5 Māgnā cum virtūte pugnat. *He fights with great courage.*

23.6 Fīlius māgnī ducis venit. *The son of the great leader comes.*

23.7 Māgnae urbēs pulchrae sunt. *The great cities are beautiful.*

23.8 Puer māgnōs librōs legit. *The boy reads great books.*

23.9 Deus māgna opera facit. *God does great works.*

23.10 Māgnī rēgēs populum regunt. *Great kings rule the people.*

23.11 In māgnō templō ōrāmus. *We pray in the great temple.*

23.12 Māgnae spēs in cordibus sunt. *Great hopes are in (our) hearts.*

23.13 Servī māgnā cūrā labōrant. *The slaves work with great care.*

23.14 Māgnō gaudiō cantant. *They sing with great joy.*

23.15 Ad māgnum mare nāvigant. *They sail to the great sea.*

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# Part C (Latin Text Only)

23.1 Māgnus vir in forō stat.

23.2 Dominus māgnam glōriam habet.

23.3 Māgnum templum in urbe est.

23.4 Ad māgnam portam ambulō.

23.5 Māgnā cum virtūte pugnat.

23.6 Fīlius māgnī ducis venit.

23.7 Māgnae urbēs pulchrae sunt.

23.8 Puer māgnōs librōs legit.

23.9 Deus māgna opera facit.

23.10 Māgnī rēgēs populum regunt.

23.11 In māgnō templō ōrāmus.

23.12 Māgnae spēs in cordibus sunt.

23.13 Servī māgnā cūrā labōrant.

23.14 Māgnō gaudiō cantant.

23.15 Ad māgnum mare nāvigant.

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# Part D (Grammar Explanation)

For English speakers learning Latin, understanding māgnus requires grasping several key concepts:

1. Adjective Agreement
    - Māgnus changes its ending to match the noun it describes in:
        - Gender (masculine, feminine, neuter)
        - Number (singular, plural)
        - Case (nominative, genitive, dative, accusative, ablative)
2. Forms of māgnus: Singular:
    - Masculine: māgnus (nom.), māgnī (gen.), māgnō (dat.), māgnum (acc.), māgnō (abl.)
    - Feminine: māgna (nom.), māgnae (gen.), māgnae (dat.), māgnam (acc.), māgnā (abl.)
    - Neuter: māgnum (nom.), māgnī (gen.), māgnō (dat.), māgnum (acc.), māgnō (abl.)

    Plural:
    - Masculine: māgnī (nom.), māgnōrum (gen.), māgnīs (dat.), māgnōs (acc.), māgnīs (abl.)
    - Feminine: māgnae (nom.), māgnārum (gen.), māgnīs (dat.), māgnās (acc.), māgnīs (abl.)
    - Neuter: māgna (nom.), māgnōrum (gen.), māgnīs (dat.), māgna (acc.), māgnīs (abl.)
3. Position in Sentences:
    - Usually placed before or after its noun
    - Can be separated from its noun for emphasis
    - Must agree even when separated
4. Common Uses:
    - Direct description (māgnus vir - great man)
    - With ablative of manner (māgnā cūrā - with great care)
    - In prepositional phrases (in māgnō templō - in the great temple)

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# Part E (Cultural Context)

For English speakers, understanding māgnus requires cultural context:

1. Religious Usage:
    - Frequently used to describe God's attributes
    - Applied to religious buildings and ceremonies
    - Important in Christian Latin texts
2. Social Context:
    - Used for important people (māgnus rēx - great king)
    - Indicated social status and importance
    - Different from English "great" in some contexts
3. Physical vs. Metaphorical:
    - Describes both physical size and importance
    - Used for abstract concepts (māgna glōria)
    - Important in Medieval Latin literature
4. Modern Connections:
    - Root of English words like "magnify," "magnitude"

- Similar to "grand" in Romance languages
- Still used in scientific terminology

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Gregory the Great's Dialogues:

**Māgnus** *great* **Pater** *Father* **Benedictus** *Benedict* **māgna** *great* **opera** *works* **in** *in* **virtūte** *power* **Deī** *of God* **fēcit** *did*

## Part F-B (Complete Translation)

Māgnus Pater Benedictus māgna opera in virtūte Deī fēcit. *The great Father Benedict did great works in the power of God.*

## Part F-C (Literary Analysis)

This passage exemplifies medieval Latin's use of māgnus in religious context, describing both the person (Benedict) and his works as great, emphasizing divine power.

## Part F-D (Grammatical Notes)

- Māgnus modifies Pater (nominative masculine singular)
- Māgna modifies opera (accusative neuter plural)
- Shows typical medieval Latin word order
- Uses ablative of means (virtūte)

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# Genre Section: Christian Hymns

# Part A (Interleaved Text)

23.16 **Māgnus** *great* **Deus** *God* **noster** *our* **in** *in* **caelīs** *heavens* **regnat** *reigns*

23.17 **Māgnam** *great* **misericordiam** *mercy* **tuam** *your* **laudāmus** *we praise*

23.18 **Māgnā** *with great* **vōce** *voice* **sanctum** *holy* **nōmen** *name* **cantāmus** *we sing*

23.19 **Pater** *Father* **māgnae** *of great* **potestātis** *power* **nōs** *us* **salvat** *saves*

23.20 **Ad** *to* **māgnum** *great* **altāre** *altar* **sacerdōs** *priest* **venit** *comes*

23.21 **Māgnō** *with great* **amōre** *love* **Chrīstus** *Christ* **nōs** *us* **redēmit** *redeemed*

23.22 **Māgna** *great* **mystēria** *mysteries* **fidēī** *of faith* **celebrāmus** *we celebrate*

23.23 **Māgnae** *great* **grātiae** *graces* **dē** *from* **caelō** *heaven* **dēscendunt** *descend*

23.24 **Spīritus** *Spirit* **Sanctus** *Holy* **māgnā** *with great* **virtūte** *power* **venit** *comes*

23.25 **In** *in* **māgnō** *great* **silentiō** *silence* **Deum** *God* **adōrāmus** *we adore*

23.26 **Māgnum** *great* **opus** *work* **redemptiōnis** *of redemption* **laudāmus** *we praise*

23.27 **Māgna** *great* **gaudia** *joys* **cordis** *of heart* **cantāmus** *we sing*

23.28 **Ad** *to* **māgnam** *great* **glōriam** *glory* **Deī** *of God* **orāmus** *we pray*

23.29 **Māgnī** *great* **angelī** *angels* **in** *in* **caelīs** *heavens* **cantant** *sing*

23.30 **Māgnum** *great* **est** *is* **nōmen** *name* **Domini** *of the Lord* **nostrī** *our*

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# Part B (Complete Sentences)

23.16 Māgnus Deus noster in caelīs regnat. *Our great God reigns in the heavens.*

23.17 Māgnam misericordiam tuam laudāmus. *We praise your great mercy.*

23.18 Māgnā vōce sanctum nōmen cantāmus. *With great voice we sing the holy name.*

23.19 Pater māgnae potestātis nōs salvat. *The Father of great power saves us.*

23.20 Ad māgnum altāre sacerdōs venit. *The priest comes to the great altar.*

23.21 Māgnō amōre Chrīstus nōs redēmit. *Christ redeemed us with great love.*

23.22 Māgna mystēria fidēī celebrāmus. *We celebrate the great mysteries of faith.*

23.23 Māgnae grātiae dē caelō dēscendunt. *Great graces descend from heaven.*

23.24 Spīritus Sanctus māgnā virtūte venit. *The Holy Spirit comes with great power.*

23.25 In māgnō silentiō Deum adōrāmus. *In great silence we adore God.*

23.26 Māgnum opus redemptiōnis laudāmus. *We praise the great work of redemption.*

23.27 Māgna gaudia cordis cantāmus. *We sing the great joys of the heart.*

23.28 Ad māgnam glōriam Deī orāmus. *We pray to the great glory of God.*

23.29 Māgnī angelī in caelīs cantant. *Great angels sing in the heavens.*

23.30 Māgnum est nōmen Domini nostrī. *Great is the name of our Lord.*

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# Part C (Latin Text Only)

23.16 Māgnus Deus noster in caelīs regnat.

23.17 Māgnam misericordiam tuam laudāmus.

23.18 Māgnā vōce sanctum nōmen cantāmus.

23.19 Pater māgnae potestātis nōs salvat.

23.20 Ad māgnum altāre sacerdōs venit.

23.21 Māgnō amōre Chrīstus nōs redēmit.

23.22 Māgna mystēria fidēī celebrāmus.

23.23 Māgnae grātiae dē caelō dēscendunt.

23.24 Spīritus Sanctus māgnā virtūte venit.

23.25 In māgnō silentiō Deum adōrāmus.

23.26 Māgnum opus redemptiōnis laudāmus.

23.27 Māgna gaudia cordis cantāmus.

23.28 Ad māgnam glōriam Deī orāmus.

23.29 Māgnī angelī in caelīs cantant.

23.30 Māgnum est nōmen Domini nostrī.

## Part D (Grammar Explanation)

In Christian hymns, māgnus takes on special significance and shows several important grammatical patterns:

1. Religious Usage Patterns:
    - Often modifies divine attributes (māgna potestās)
    - Used with abstract nouns (māgna mystēria)
    - Frequently appears in ablative of manner (māgnā virtūte)
2. Case Functions in Hymns:
    - Nominative for direct praise (māgnus Deus)
    - Accusative for objects of worship (māgnam glōriam)
    - Ablative for manner of worship (māgnā vōce)
    - Genitive for divine attributes (māgnae potestātis)
3. Word Order in Hymns:
    - Often places māgnus first for emphasis
    - Sometimes separates māgnus from its noun for poetic effect
    - Uses traditional hymnic patterns
4. Special Features:
    - Coordination with other adjectives (sanctus, pius)
    - Use in fixed phrases (māgnum opus)
    - Employment in liturgical formulas

These examples show how māgnus adapts to the elevated style of Christian Latin while maintaining standard grammar rules.

# Lesson 24 The Latinum Institute Ecclesiastical Latin Reading Course

# Latin Lesson 24: ex, ē (out of, from)

## Part A (Interleaved English-Latin Text)

24.1 **Servus** *the slave* **ex** *out of* **hortō** *the garden* **venit** *comes*

24.2 **Puer** *the boy* **ex** *from* **templō** *the temple* **ambulat** *walks*

24.3 **Mīles** *the soldier* **ex** *out of* **castrīs** *the camp* **properat** *hurries*

24.4 **Mercātor** *the merchant* **ex** *from* **urbe** *the city* **it** *goes*

24.5 **Nauta** *the sailor* **ex** *from* **nāve** *the ship* **saltat** *jumps*

24.6 **Ex** *from* **agrō** *the field* **agricola** *the farmer* **redit** *returns*

24.7 **Ex** *out of* **silvā** *the forest* **lupus** *a wolf* **vēnit** *comes*

24.8 **Ex** *from* **montibus** *the mountains* **aqua** *water* **fluit** *flows*

24.9 **Ex** *out of* **īnsulā** *the island* **avēs** *birds* **volant** *fly*

24.10 **Ex** *from* **Italiā** *Italy* **litterās** *letters* **mittit** *he sends*

24.11 **Sacerdōs** *the priest* **ex** *from* **ecclesiā** *the church* **exit** *departs*

24.12 **Ex** *out of* **locō** *the place* **perīculōsō** *dangerous* **fugit** *he flees*

24.13 **Ex** *from* **Hispāniā** *Spain* **vīnum** *wine* **portant** *they carry*

24.14 **Ex** *out of* **librō** *the book* **discimus** *we learn* **historiam** *history*

24.15 **Ex** *from* **arbore** *the tree* **fructūs** *fruits* **cadunt** *fall*

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## Part B (Complete Sentences)

24.1 Servus ex hortō venit. *The slave comes out of the garden.*

24.2 Puer ex templō ambulat. *The boy walks from the temple.*

24.3 Mīles ex castrīs properat. *The soldier hurries out of the camp.*

24.4 Mercātor ex urbe it. *The merchant goes from the city.*

24.5 Nauta ex nāve saltat. *The sailor jumps from the ship.*

24.6 Ex agrō agricola redit. *From the field the farmer returns.*

24.7 Ex silvā lupus vēnit. *Out of the forest a wolf comes.*

24.8 Ex montibus aqua fluit. *From the mountains water flows.*

24.9 Ex īnsulā avēs volant. *Out of the island birds fly.*

24.10 Ex Italiā litterās mittit. *From Italy he sends letters.*

24.11 Sacerdōs ex ecclesiā exit. *The priest departs from the church.*

24.12 Ex locō perīculōsō fugit. *He flees out of the dangerous place.*

24.13 Ex Hispāniā vīnum portant. *From Spain they carry wine.*

24.14 Ex librō discimus historiam. *From the book we learn history.*

24.15 Ex arbore fructūs cadunt. *From the tree fruits fall.*

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# Part C (Latin Text Only)

24.1 Servus ex hortō venit.

24.2 Puer ex templō ambulat.

24.3 Mīles ex castrīs properat.

24.4 Mercātor ex urbe it.

24.5 Nauta ex nāve saltat.

24.6 Ex agrō agricola redit.

24.7 Ex silvā lupus vēnit.

24.8 Ex montibus aqua fluit.

24.9 Ex īnsulā avēs volant.

24.10 Ex Italiā litterās mittit.

24.11 Sacerdōs ex ecclesiā exit.

24.12 Ex locō perīculōsō fugit.

24.13 Ex Hispāniā vīnum portant.

24.14 Ex librō discimus historiam.

24.15 Ex arbore fructūs cadunt.

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# Part D (Grammar Explanation)

For English speakers learning Latin, the preposition "ex" (or "ē" before consonants) has these key characteristics:

1. Case Usage:
    - Always takes the ablative case
    - Changes the form of the following noun to ablative
    - Examples: hortus → ex hortō, silva → ex silvā
2. Forms:
    - "ex" before vowels and 'h'
    - "ē" before consonants (though "ex" is also common)
    - Never changes form itself

3. Position:
    - Usually comes directly before its noun
    - Can be separated for emphasis
    - Often starts the clause in more formal writing
4. Common Ablative Endings After "ex":
    - First declension: -ā (silvā)
    - Second declension: -ō (hortō)
    - Third declension: -e (arbore)
5. Verb Combinations:
    - Often used with verbs of motion
    - Common verbs: venīre, exīre, cadere
    - Shows starting point of action

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# Part E (Cultural Context)

For English speakers, understanding "ex" requires cultural context:

1. Roman Spatial Concepts:
    - Romans were precise about movement
    - "ex" implies movement from inside to outside
    - Different from "ab" (away from) and "dē" (down from)
2. Medieval Christian Usage:
    - Common in church Latin
    - Used in phrases like "ex cathedra"
    - Important in theological writings
3. Modern Derivatives:
    - English "ex-" prefix
    - Words like "exit," "extract"
    - Scientific terms like "ex vivo"
4. Historical Context:
    - Used in famous phrases like "ex librīs"
    - Important in legal Latin
    - Still used in modern academic writing

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Ex** *from* **tē** *you* **sunt** *are* **omnia** *all things* **Deus** *O God*

## Part F-B (Complete Translation)

Ex tē sunt omnia, Deus. *From you are all things, O God.*

### Part F-C (Literary Analysis)

Augustine uses "ex" to express divine origin, showing God as the source of creation. The word choice emphasizes movement from interior source.

### Part F-D (Grammatical Notes)

- "ex" takes ablative "tē" (you)
- "sunt" (are) links subject and complement
- Word order emphasizes source with "ex" first

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# Genre Section: Medieval Monastic Life

# Part A (Interleaved Text)

24.16 **Monachī** *the monks* **ex** *from* **monasterio** *the monastery* **ad** *to* **ecclesiam** *the church* **ambulant** *walk*

24.17 **Ex** *from* **scriptōriō** *the scriptorium* **frāter** *brother* **librōs** *books* **ad** *to* **bibliothecam** *the library* **portat** *carries*

24.18 **Abbās** *the abbot* **ex** *out of* **cellā** *his cell* **ad** *to* **ōrātiōnem** *prayer* **vēnit** *comes*

24.19 **Ex** *from* **hortō** *the garden* **frātrēs** *the brothers* **herbās** *herbs* **colligunt** *gather*

24.20 **Peregrīnī** *pilgrims* **ex** *from* **longīnquīs** *distant* **terrīs** *lands* **veniunt** *come*

24.21 **Ex** *from* **campanilī** *the bell tower* **sonitus** *the sound* **campanārum** *of bells* **auditur** *is heard*

24.22 **Novicius** *the novice* **ex** *from* **bibliothēcā** *the library* **sapientiam** *wisdom* **quaerit** *seeks*

24.23 **Ex** *from* **antīquīs** *ancient* **codicibus** *manuscripts* **cantūs** *chants* **discunt** *they learn*

24.24 **Priōr** *the prior* **ex** *from* **capitulō** *the chapter house* **frātrēs** *the brothers* **vocat** *calls*

24.25 **Ex** *from* **refectōriō** *the refectory* **frātrēs** *the brothers* **post** *after* **cēnam** *dinner* **exeunt** *depart*

24.26 **Sacristānus** *the sacristan* **ex** *from* **sacristiā** *the sacristy* **vāsa** *vessels* **sacra** *sacred* **sūmit** *takes*

24.27 **Ex** *from* **cellāriō** *the cellar* **vīnum** *wine* **prō** *for* **missā** *mass* **portātur** *is carried*

24.28 **Cantōrēs** *the singers* **ex** *from* **chorō** *the choir* **psalmōs** *psalms* **cantant** *sing*

24.29 **Ex** *from* **infirmāriō** *the infirmary* **medicus** *the physician* **aegrōtōs** *the sick* **visitāre** *to visit* **exit** *goes out*

24.30 **Ex** *from* **regulā** *the rule* **sanctī** *of Saint* **Benedictī** *Benedict* **vītam** *life* **monasticam** *monastic* **discunt** *they learn*

# Part B (Complete Sentences)

24.16 Monachī ex monasterio ad ecclesiam ambulant. *The monks walk from the monastery to the church.*

24.17 Ex scriptōriō frāter librōs ad bibliothecam portat. *From the scriptorium the brother carries books to the library.*

24.18 Abbās ex cellā ad ōrātiōnem vēnit. *The abbot comes from his cell to prayer.*

24.19 Ex hortō frātrēs herbās colligunt. *From the garden the brothers gather herbs.*

24.20 Peregrīnī ex longīnquīs terrīs veniunt. *Pilgrims come from distant lands.*

24.21 Ex campanilī sonitus campanārum auditur. *From the bell tower the sound of bells is heard.*

24.22 Novicius ex bibliothēcā sapientiam quaerit. *The novice seeks wisdom from the library.*

24.23 Ex antīquīs codicibus cantūs discunt. *From ancient manuscripts they learn chants.*

24.24 Priōr ex capitulō frātrēs vocat. *The prior calls the brothers from the chapter house.*

24.25 Ex refectōriō frātrēs post cēnam exeunt. *The brothers depart from the refectory after dinner.*

24.26 Sacristānus ex sacristiā vāsa sacra sūmit. *The sacristan takes the sacred vessels from the sacristy.*

24.27 Ex cellāriō vīnum prō missā portātur. *From the cellar wine is carried for mass.*

24.28 Cantōrēs ex chorō psalmōs cantant. *The singers sing psalms from the choir.*

24.29 Ex infirmāriō medicus aegrōtōs visitāre exit. *From the infirmary the physician goes out to visit the sick.*

24.30 Ex regulā sanctī Benedictī vītam monasticam discunt. *From the rule of Saint Benedict they learn monastic life.*

# Part C (Latin Text Only)

24.16 Monachī ex monasterio ad ecclesiam ambulant.

24.17 Ex scriptōriō frāter librōs ad bibliothecam portat.

24.18 Abbās ex cellā ad ōrātiōnem vēnit.

24.19 Ex hortō frātrēs herbās colligunt.

24.20 Peregrīnī ex longīnquīs terrīs veniunt.

24.21 Ex campanilī sonitus campanārum auditur.

24.22 Novicius ex bibliothēcā sapientiam quaerit.

24.23 Ex antīquīs codicibus cantūs discunt.

24.24 Priōr ex capitulō frātrēs vocat.

24.25 Ex refectōriō frātrēs post cēnam exeunt.

24.26 Sacristānus ex sacristiā vāsa sacra sūmit.

24.27 Ex cellāriō vīnum prō missā portātur.

24.28 Cantōrēs ex chorō psalmōs cantant.

24.29 Ex infirmāriō medicus aegrōtōs visitāre exit.

24.30 Ex regulā sanctī Benedictī vītam monasticam discunt.

## Part D (Grammar Analysis)

1. Specialized Vocabulary in Monastic Context:
    - Religious terms: monasterium, ecclesia, ōrātiō
    - Architectural terms: scriptōrium, bibliotheca, capitulum
    - Titles and roles: abbās, priōr, novicius, sacristānus
2. Use of "ex" with Monastic Architecture:
    - Buildings: ex monasterio, ex scriptōriō
    - Rooms: ex cellā, ex sacristiā
    - Specialized spaces: ex capitulō, ex refectōriō
3. Verb Usage in Religious Context:
    - Movement verbs: ambulant, vēnit, exit
    - Religious actions: ōrāre, cantāre
    - Daily activities: colligere, portāre
4. Case Forms After "ex":
    - First declension: ex cellā, ex ecclesiā
    - Second declension: ex monasterio, ex scriptōriō
    - Third declension: ex campanilī
5. Word Order Patterns:
    - Standard: Subject + ex + ablative + object + verb
    - Variations for emphasis
    - Position of modifiers

# Lesson 25 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: suus -a -um (his own, her own, its own)

## Part A (Interleaved English and Latin Text)

25.1 **Mārcus** *Marcus* **suum** *his own* **librum** *book* **legit** *reads*

25.2 **Puer** *the boy* **suās** *his own* **litterās** *letters* **scrībit** *writes*

25.3 **Puella** *the girl* **suam** *her own* **rōsam** *rose* **cūrat** *tends*

25.4 **Mīles** *the soldier* **suum** *his own* **gladium** *sword* **pōnit** *places*

25.5 **Pastor** *the shepherd* **suās** *his own* **ovēs** *sheep* **dūcit** *leads*

25.6 **Magister** *the teacher* **suōs** *his own* **discipulōs** *students* **docet** *teaches*

25.7 **Regina** *the queen* **suam** *her own* **corōnam** *crown* **portat** *wears*

25.8 **Agricola** *the farmer* **suum** *his own* **agrum** *field* **arat** *plows*

25.9 **Mater** *mother* **suam** *her own* **fīliam** *daughter* **vocat** *calls*

25.10 **Nauta** *the sailor* **suam** *his own* **nāvem** *ship* **regit** *steers*

25.11 **Sacerdōs** *the priest* **suam** *his own* **ecclēsiam** *church* **amat** *loves*

25.12 **Poēta** *the poet* **sua** *his own* **carmina** *poems* **cantat** *sings*

25.13 **Discipulus** *the student* **suōs** *his own* **librōs** *books* **portat** *carries*

25.14 **Dominus** *the master* **suam** *his own* **domum** *house* **cūrat** *takes care of*

25.15 **Medicus** *the doctor* **suōs** *his own* **aegrōs** *patients* **vīsitat** *visits*

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# Part B (Complete Sentences)

25.1 Mārcus suum librum legit. *Marcus reads his own book.*

25.2 Puer suās litterās scrībit. *The boy writes his own letters.*

25.3 Puella suam rōsam cūrat. *The girl tends her own rose.*

25.4 Mīles suum gladium pōnit. *The soldier places his own sword.*

25.5 Pastor suās ovēs dūcit. *The shepherd leads his own sheep.*

25.6 Magister suōs discipulōs docet. *The teacher teaches his own students.*

25.7 Regina suam corōnam portat. *The queen wears her own crown.*

25.8 Agricola suum agrum arat. *The farmer plows his own field.*

25.9 Mater suam fīliam vocat. *Mother calls her own daughter.*

25.10 Nauta suam nāvem regit. *The sailor steers his own ship.*

25.11 Sacerdōs suam ecclēsiam amat. *The priest loves his own church.*

25.12 Poēta sua carmina cantat. *The poet sings his own poems.*

25.13 Discipulus suōs librōs portat. *The student carries his own books.*

25.14 Dominus suam domum cūrat. *The master takes care of his own house.*

25.15 Medicus suōs aegrōs vīsitat. *The doctor visits his own patients.*

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# Part C (Latin Text Only)

25.1 Mārcus suum librum legit.

25.2 Puer suās litterās scrībit.

25.3 Puella suam rōsam cūrat.

25.4 Mīles suum gladium pōnit.

25.5 Pastor suās ovēs dūcit.

25.6 Magister suōs discipulōs docet.

25.7 Regina suam corōnam portat.

25.8 Agricola suum agrum arat.

25.9 Mater suam fīliam vocat.

25.10 Nauta suam nāvem regit.

25.11 Sacerdōs suam ecclēsiam amat.

25.12 Poēta sua carmina cantat.

25.13 Discipulus suōs librōs portat.

25.14 Dominus suam domum cūrat.

25.15 Medicus suōs aegrōs vīsitat.

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# Part D (Grammar Explanation)

For English speakers learning Latin, the possessive adjective "suus -a -um" presents some unique challenges:

1. Basic Usage:

- Unlike English "his/her/its," suus always refers back to the subject of the sentence
- Must agree with the possessed noun in gender, number, and case
- Only used for third person possession (he, she, it, they)

2. Forms: Singular:

- Masculine: suus, suum, suī, suō, suō
- Feminine: sua, suam, suae, suae, suā
- Neuter: suum, suum, suī, suō, suō

Plural:

- Masculine: suī, suōs, suōrum, suīs, suīs
- Feminine: suae, suās, suārum, suīs, suīs
- Neuter: sua, sua, suōrum, suīs, suīs

3. Key Points for English Speakers:

- Always refers to the subject's own possession
- Cannot be used for "his/her/its" when referring to someone other than the subject
- Functions as an adjective, agreeing with the noun it modifies

4. Common Mistakes to Avoid:

- Using suus when the possessor is not the subject
- Forgetting to match gender/number/case with the possessed noun
- Confusing with eius (his/her/its for non-subject possession)

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# Part E (Cultural Context)

Understanding "suus" requires appreciating Roman concepts of possession and ownership:

1. Roman Property:

- Clear distinction between personal and communal property
- Importance of ownership in Roman law
- Family property vs. individual possession

2. Social Context:

- Emphasis on personal responsibility for one's belongings
- Role of property in social status
- Relationship between ownership and citizenship

3. Modern Parallels:

- Similar to English possessive pronouns but more precise
- Important in legal and formal documents
- Reflects cultural values about ownership

4. Educational Value:

- Key concept in Latin literature
- Essential for understanding Roman social relationships
- Important in medieval and ecclesiastical Latin

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1):

**Deus** *God* **creavit** *created* **hominem** *man* **ad** *according to* **suam** *his own* **imaginem** *image*

## Part F-B (Complete Translation)

Deus creavit hominem ad suam imaginem. *God created man according to His own image.*

## Part F-C (Literary Analysis)

This fundamental Christian text demonstrates the theological use of "suus" to express divine possession. The reflexive nature of "suus" emphasizes that the image belongs to God himself.

### Part F-D (Grammatical Notes)

- "suam" feminine accusative agreeing with "imaginem"
- Used reflexively referring back to "Deus" (subject)
- Part of prepositional phrase "ad suam imaginem"

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

25.16 **Sacerdōs** *the priest* **suam** *his own* **orātiōnem** *prayer* **ad** *to* **Deum** *God* **dīcit** *speaks*

25.17 **Monachī** *the monks* **suōs** *their own* **psalmos** *psalms* **cantant** *sing* **in** *in* **ecclēsiā** *church*

25.18 **Episcopus** *the bishop* **suam** *his own* **benedīctiōnem** *blessing* **populō** *to the people* **dat** *gives*

25.19 **Fidelis** *the faithful one* **suum** *his own* **rosārium** *rosary* **tenet** *holds* **et** *and* **ōrat** *prays*

25.20 **Abbās** *the abbot* **suōs** *his own* **monachōs** *monks* **ad** *to* **mātutīnum** *morning prayer* **vocat** *calls*

25.21 **Virgo** *the virgin* **suam** *her own* **devotionem** *devotion* **Mariae** *to Mary* **offert** *offers*

25.22 **Peregrīnus** *the pilgrim* **suam** *his own* **crucem** *cross* **portat** *carries* **ad** *to* **sanctuārium** *sanctuary*

25.23 **Chorus** *the choir* **sua** *their own* **cantica** *songs* **in** *in* **laudem** *praise* **Deī** *of God* **cantat** *sings*

25.24 **Pāpa** *the Pope* **suam** *his own* **benedīctiōnem** *blessing* **urbī** *to the city* **et** *and* **orbī** *to the world* **dat** *gives*

25.25 **Fidēlēs** *the faithful* **suās** *their own* **prēcēs** *prayers* **ad** *to* **caelum** *heaven* **mittunt** *send*

25.26 **Catēchista** *the catechist* **suōs** *his own* **discipulōs** *students* **doctrinam** *doctrine* **docet** *teaches*

25.27 **Martyrēs** *the martyrs* **suam** *their own* **fidem** *faith* **testimōniō** *by testimony* **confirmant** *confirm*

25.28 **Cardinalis** *the cardinal* **suam** *his own* **ecclēsiam** *church* **magnā** *with great* **cum** *with* **cūrā** *care* **regit** *governs*

25.29 **Diaconus** *the deacon* **suum** *his own* **ministerium** *ministry* **fidēliter** *faithfully* **exsequitur** *carries out*

25.30 **Contemplātīvus** *the contemplative* **suam** *his own* **sōlitūdinem** *solitude* **in** *in* **cellā** *cell* **servat** *maintains*

# Part B (Complete Sentences)

25.16 Sacerdōs suam orātiōnem ad Deum dīcit. *The priest speaks his own prayer to God.*

25.17 Monachī suōs psalmos cantant in ecclēsiā. *The monks sing their own psalms in church.*

25.18 Episcopus suam benedīctiōnem populō dat. *The bishop gives his own blessing to the people.*

25.19 Fidelis suum rosārium tenet et ōrat. *The faithful one holds his own rosary and prays.*

25.20 Abbās suōs monachōs ad mātutīnum vocat. *The abbot calls his own monks to morning prayer.*

25.21 Virgo suam devotionem Mariae offert. *The virgin offers her own devotion to Mary.*

25.22 Peregrīnus suam crucem portat ad sanctuārium. *The pilgrim carries his own cross to the sanctuary.*

25.23 Chorus sua cantica in laudem Deī cantat. *The choir sings their own songs in praise of God.*

25.24 Pāpa suam benedīctiōnem urbī et orbī dat. *The Pope gives his own blessing to the city and to the world.*

25.25 Fidēlēs suās prēcēs ad caelum mittunt. *The faithful send their own prayers to heaven.*

25.26 Catēchista suōs discipulōs doctrinam docet. *The catechist teaches his own students doctrine.*

25.27 Martyrēs suam fidem testimōniō confirmant. *The martyrs confirm their own faith by testimony.*

25.28 Cardinalis suam ecclēsiam magnā cum cūrā regit. *The cardinal governs his own church with great care.*

25.29 Diaconus suum ministerium fidēliter exsequitur. *The deacon faithfully carries out his own ministry.*

25.30 Contemplātīvus suam sōlitūdinem in cellā servat. *The contemplative maintains his own solitude in his cell.*

# Part C (Latin Text Only)

25.16 Sacerdōs suam orātiōnem ad Deum dīcit.

25.17 Monachī suōs psalmos cantant in ecclēsiā.

25.18 Episcopus suam benedīctiōnem populō dat.

25.19 Fidelis suum rosārium tenet et ōrat.

25.20 Abbās suōs monachōs ad mātutīnum vocat.

25.21 Virgo suam devotionem Mariae offert.

25.22 Peregrīnus suam crucem portat ad sanctuārium.

25.23 Chorus sua cantica in laudem Deī cantat.

25.24 Pāpa suam benedīctiōnem urbī et orbī dat.

25.25 Fidēlēs suās prēcēs ad caelum mittunt.

25.26 Catēchista suōs discipulōs doctrinam docet.

25.27 Martyrēs suam fidem testimōniō confirmant.

25.28 Cardinalis suam ecclēsiam magnā cum cūrā regit.

25.29 Diaconus suum ministerium fidēliter exsequitur.

25.30 Contemplātīvus suam sōlitūdinem in cellā servat.

## Part D (Grammar Explanation)

In Christian Latin texts, "suus" carries special significance:

1. Theological Usage:

- Expressing relationship between divine and human
- Indicating proper spiritual ownership
- Marking sacred vs. secular possession

2. Liturgical Context:

- Used in prayers and rituals
- Expressing personal devotion
- Marking ecclesiastical relationships

3. Special Forms:

- Ablative of manner (magnā cum cūrā)
- Dative of reference (populō, Deō)
- Genitive of possession (Deī, Mariae)

4. Medieval Developments:

- Extended uses in ecclesiastical Latin
- Special meanings in monastic contexts
- Role in formal church documents



# Lesson 26 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 26: The Verb "dō dare dedī datum" (to give)

## Part A (Interleaved English and Latin Text)

26.1 **Magister** *the teacher* **librum** *a book* **discipulō** *to the student* **dat** *gives*

26.2 **Pater** *father* **fīliō** *to his son* **gladium** *a sword* **dedit** *gave*

26.3 **Rēx** *the king* **mīlitibus** *to the soldiers* **praemia** *rewards* **dat** *gives*

26.4 **Sacerdōs** *the priest* **populō** *to the people* **benedictionem** *a blessing* **dat** *gives*

26.5 **Agricola** *the farmer* **cibum** *food* **equīs** *to the horses* **dat** *gives*

26.6 **Ego** *I* **tibi** *to you* **rosam** *a rose* **dō** *give*

26.7 **Nōs** *we* **pauperibus** *to the poor* **pecūniam** *money* **dabāmus** *were giving*

26.8 **Māter** *mother* **fīliae** *to her daughter* **anulum** *a ring* **dedit** *gave*

26.9 **Deus** *God* **nōbīs** *to us* **vītam** *life* **dat** *gives*

26.10 **Senātus** *the senate* **cīvibus** *to the citizens* **frūmentum** *grain* **dabat** *was giving*

26.11 **Mercātor** *the merchant* **nautae** *to the sailor* **mercedem** *payment* **dedit** *gave*

26.12 **Tū** *you* **mihi** *to me* **epistulam** *a letter* **dedistī** *gave*

26.13 **Regina** *the queen* **servīs** *to the servants* **dona** *gifts* **dat** *gives*

26.14 **Imperator** *the emperor* **mīlitī** *to the soldier* **honōrem** *honor* **dedit** *gave*

26.15 **Discipulī** *the students* **magistrō** *to the teacher* **flōrēs** *flowers* **dant** *give*

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# Part B (Complete Sentences)

26.1 Magister librum discipulō dat. *The teacher gives a book to the student.*

26.2 Pater fīliō gladium dedit. *Father gave a sword to his son.*

26.3 Rēx mīlitibus praemia dat. *The king gives rewards to the soldiers.*

26.4 Sacerdōs populō benedictionem dat. *The priest gives a blessing to the people.*

26.5 Agricola cibum equīs dat. *The farmer gives food to the horses.*

26.6 Ego tibi rosam dō. *I give you a rose.*

26.7 Nōs pauperibus pecūniam dabāmus. *We were giving money to the poor.*

26.8 Māter fīliae anulum dedit. *Mother gave a ring to her daughter.*

26.9 Deus nōbīs vītam dat. *God gives life to us.*

26.10 Senātus cīvibus frūmentum dabat. *The senate was giving grain to the citizens.*

26.11 Mercātor nautae mercedem dedit. *The merchant gave payment to the sailor.*

26.12 Tū mihi epistulam dedistī. *You gave me a letter.*

26.13 Regina servīs dona dat. *The queen gives gifts to the servants.*

26.14 Imperator mīlitī honōrem dedit. *The emperor gave honor to the soldier.*

26.15 Discipulī magistrō flōrēs dant. *The students give flowers to the teacher.*

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# Part C (Latin Text Only)

26.1 Magister librum discipulō dat.

26.2 Pater fīliō gladium dedit.

26.3 Rēx mīlitibus praemia dat.

26.4 Sacerdōs populō benedictionem dat.

26.5 Agricola cibum equīs dat.

26.6 Ego tibi rosam dō.

26.7 Nōs pauperibus pecūniam dabāmus.

26.8 Māter fīliae anulum dedit.

26.9 Deus nōbīs vītam dat.

26.10 Senātus cīvibus frūmentum dabat.

26.11 Mercātor nautae mercedem dedit.

26.12 Tū mihi epistulam dedistī.

26.13 Regina servīs dona dat.

26.14 Imperator mīlitī honōrem dedit.

26.15 Discipulī magistrō flōrēs dant.

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# Part D (Grammar Explanation)

"Dō" is a first conjugation verb meaning "to give." For English speakers, several important points should be noted:

1. Principal Parts:
    - dō (present)
    - dare (infinitive)
    - dedī (perfect)
    - datum (supine)
2. Unusual Features:
    - Unlike most first conjugation verbs, "dō" has a short 'a' in most forms
    - The present stem is simply 'd-' with the endings added directly
3. Common Forms Used in Our Examples:
    - dō (I give)
    - dat (he/she/it gives)
    - dant (they give)
    - dedit (he/she/it gave)
    - dedistī (you gave)
    - dabāmus (we were giving)
    - dabat (he/she/it was giving)
4. Syntax:
    - Takes two objects:
        - Direct object in accusative case (what is given)
        - Indirect object in dative case (to whom it is given)
    - Word order is flexible but typically:
        - Subject + Indirect Object + Direct Object + Verb

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# Part E (Cultural Context)

For English speakers learning Latin, understanding "dō" requires cultural context:

1. Gift-Giving in Roman Culture:
    - Formal exchanges between patrons and clients
    - Religious offerings to gods
    - Military rewards and honors
    - Family inheritance customs
2. Social Implications:
    - Giving created social obligations
    - Different types of gifts for different relationships
    - Public vs. private giving
3. Christian Context:
    - God as the supreme giver
    - Giving alms to the poor
    - Spiritual gifts and blessings
    - Charitable giving in the Church
4. Modern Connections:
    - Similar to English "give" but with formal social implications
    - Used in religious contexts still today
    - Understanding Roman gift economy helps comprehend social relationships

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From the Vulgate Bible (John 3:16):

**Sīc** *thus* **enim** *for* **Deus** *God* **dilexit** *loved* **mundum** *the world* **ut** *that* **Fīlium** *Son* **suum** *his* **unigenitum** *only-begotten* **daret** *he gave*

## Part F-B (Complete Translation)

Sīc enim Deus dilexit mundum ut Fīlium suum unigenitum daret. *For God so loved the world that he gave his only-begotten Son.*

## Part F-C (Literary Analysis)

This famous verse uses "daret" (imperfect subjunctive) to show purpose. The giving of the Son is presented as the supreme act of divine love.

## Part F-D (Grammatical Notes)

- "daret" is imperfect subjunctive of "dō"
- Used in purpose clause with "ut"
- Shows result of "dilexit" (perfect indicative)
- Direct object "Fīlium" in accusative

- Modified by possessive "suum" and adjective "unigenitum"

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# Genre Section: Christian Liturgical Language

# Part A (Interleaved Text)

26.16 **Dōmine** *O Lord* **dā** *give* **nōbīs** *to us* **pācem** *peace* **tuam** *your*

26.17 **Sacerdōs** *the priest* **populō** *to the people* **benedictionem** *blessing* **Dominī** *of the Lord* **dat** *gives*

26.18 **Grātiam** *grace* **tuam** *your* **quaesumus** *we ask* **Dōmine** *O Lord* **dā** *give* **nobīs** *to us*

26.19 **Pontifex** *the bishop* **ordinandīs** *to those being ordained* **Spiritum** *Spirit* **Sanctum** *Holy* **dat** *gives*

26.20 **Deus** *God* **omnibus** *to all* **grātiam** *grace* **suam** *his* **dat** *gives*

26.21 **Christus** *Christ* **discipulīs** *to the disciples* **potestatem** *power* **dedit** *gave*

26.22 **Ecclesia** *the Church* **fidelibus** *to the faithful* **sacramenta** *sacraments* **dat** *gives*

26.23 **Apostolī** *the apostles* **populō** *to the people* **verbum** *word* **Deī** *of God* **dedērunt** *gave*

26.24 **Spīritus** *the Spirit* **Sanctus** *Holy* **dōna** *gifts* **sua** *his* **ecclesiae** *to the church* **dat** *gives*

26.25 **Maria** *Mary* **nōbīs** *to us* **exemplum** *example* **sanctitātis** *of holiness* **dedit** *gave*

26.26 **Pater** *the Father* **cotīdiē** *daily* **pānem** *bread* **nostrum** *our* **dat** *gives*

26.27 **Angelus** *the angel* **Mariae** *to Mary* **nūntium** *message* **dedit** *gave*

26.28 **Martyrēs** *the martyrs* **testimōnium** *testimony* **veritātis** *of truth* **dedērunt** *gave*

26.29 **Episcopus** *the bishop* **presbyterō** *to the priest* **facultātem** *faculty* **dat** *gives*

26.30 **Deus** *God* **fīliīs** *to the children* **suīs** *his* **vītam** *life* **aeternam** *eternal* **dat** *gives*

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# Part B (Complete Sentences)

26.16 Dōmine dā nōbīs pācem tuam. *O Lord, give us your peace.*

26.17 Sacerdōs populō benedictionem Dominī dat. *The priest gives the Lord's blessing to the people.*

26.18 Grātiam tuam quaesumus Dōmine dā nobīs. *We ask, O Lord, give us your grace.*

26.19 Pontifex ordinandīs Spiritum Sanctum dat. *The bishop gives the Holy Spirit to those being ordained.*

26.20 Deus omnibus grātiam suam dat. *God gives his grace to all.*

26.21 Christus discipulīs potestatem dedit. *Christ gave power to the disciples.*

26.22 Ecclesia fidelibus sacramenta dat. *The Church gives the sacraments to the faithful.*

26.23 Apostolī populō verbum Deī dedērunt. *The apostles gave the word of God to the people.*

26.24 Spīritus Sanctus dōna sua ecclesiae dat. *The Holy Spirit gives his gifts to the church.*

26.25 Maria nōbīs exemplum sanctitātis dedit. *Mary gave us an example of holiness.*

26.26 Pater cotīdiē pānem nostrum dat. *The Father gives our daily bread.*

26.27 Angelus Mariae nūntium dedit. *The angel gave the message to Mary.*

26.28 Martyrēs testimōnium veritātis dedērunt. *The martyrs gave testimony of truth.*

26.29 Episcopus presbyterō facultātem dat. *The bishop gives faculty to the priest.*

26.30 Deus fīliīs suīs vītam aeternam dat. *God gives eternal life to his children.*

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# Part C (Latin Text Only)

26.16 Dōmine dā nōbīs pācem tuam.

26.17 Sacerdōs populō benedictionem Dominī dat.

26.18 Grātiam tuam quaesumus Dōmine dā nobīs.

26.19 Pontifex ordinandīs Spiritum Sanctum dat.

26.20 Deus omnibus grātiam suam dat.

26.21 Christus discipulīs potestatem dedit.

26.22 Ecclesia fidelibus sacramenta dat.

26.23 Apostolī populō verbum Deī dedērunt.

26.24 Spīritus Sanctus dōna sua ecclesiae dat.

26.25 Maria nōbīs exemplum sanctitātis dedit.

26.26 Pater cotīdiē pānem nostrum dat.

26.27 Angelus Mariae nūntium dedit.

26.28 Martyrēs testimōnium veritātis dedērunt.

26.29 Episcopus presbyterō facultātem dat.

26.30 Deus fīliīs suīs vītam aeternam dat.

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# Part D (Grammar Explanation)

In Christian liturgical Latin, the verb "dō" takes on special significance and exhibits particular patterns:

1. Common Objects in Religious Context:

- Spiritual gifts (grātia, Spīritus Sanctus, dōna)
- Blessings (benedictio, pāx)
- Sacraments (sacramenta)
- Divine attributes (vita aeterna, potestās)

2. Special Uses in Liturgical Language:
   - Imperative forms (dā) in prayers
   - Present tense (dat) for eternal truths
   - Perfect tense (dedit) for historical acts of God
   - Participles (dans, datūrus) in formal blessings
3. Word Order in Liturgical Texts:
   - More formal than classical Latin
   - Often follows biblical Latin patterns
   - Frequently begins with Divine names
   - Verb often appears at end of clause
4. Important Grammatical Patterns:
   - Dative of recipient common with religious terms
   - Genitives of specification (e.g., verbum Deī)
   - Use of possessive adjectives (tuus, noster)
   - Vocative case in direct address to God
5. Christian Vocabulary with "dō":
   - Religious offices (sacerdōs, pontifex, episcopus)
   - Divine persons (Deus, Christus, Spīritus Sanctus)
   - Church terminology (ecclesia, sacrāmenta)
   - Spiritual concepts (grātia, benedictio)

# Lesson 27 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 27: Quam (how; than)

## Introduction

Today we study "quam", a versatile word used both as an interrogative adverb meaning "how?" and as a comparative conjunction meaning "than". This lesson will demonstrate both uses.

## Part A (Interleaved English-Latin Text)

27.1 **Quam** *how* **pulchra** *beautiful* **est** *is* **haec** *this* **rosa** *rose*

27.2 **Pater** *father* **fīlium** *son* **magis** *more* **quam** *than* **fīliam** *daughter* **amat** *loves*

27.3 **Quam** *how* **fortis** *brave* **est** *is* **ille** *that* **mīles** *soldier*

27.4 **Tempus** *time* **rapidius** *more swiftly* **quam** *than* **sagitta** *an arrow* **volat** *flies*

27.5 **Quam** *how* **grave** *heavy* **est** *is* **hoc** *this* **onus** *burden*

27.6 **Discipulus** *student* **melius** *better* **quam** *than* **magister** *teacher* **scrībit** *writes*

27.7 **Quam** *how* **altae** *tall* **sunt** *are* **hae** *these* **arbōrēs** *trees*

27.8 **Nox** *night* **longior** *longer* **quam** *than* **diēs** *day* **est** *is*

27.9 **Quam** *how* **celeriter** *quickly* **avis** *bird* **volat** *flies*

27.10 **Māter** *mother* **sapienter** *more wisely* **quam** *than* **fīlius** *son* **loquitur** *speaks*

27.11 **Quam** *how* **dulcis** *sweet* **est** *is* **vox** *voice* **tua** *your*

27.12 **Leō** *lion* **fortior** *stronger* **quam** *than* **lupus** *wolf* **est** *is*

27.13 **Quam** *how* **multī** *many* **librī** *books* **in** *in* **bibliothēcā** *library* **sunt** *are*

27.14 **Vita** *life* **brevior** *shorter* **quam** *than* **ars** *art* **est** *is*

27.15 **Quam** *how* **laetī** *happy* **puerī** *boys* **sunt** *are*

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# Part B (Complete Sentences)

27.1 Quam pulchra est haec rosa. *How beautiful is this rose.*

27.2 Pater fīlium magis quam fīliam amat. *Father loves his son more than his daughter.*

27.3 Quam fortis est ille mīles. *How brave that soldier is.*

27.4 Tempus rapidius quam sagitta volat. *Time flies more swiftly than an arrow.*

27.5 Quam grave est hoc onus. *How heavy this burden is.*

27.6 Discipulus melius quam magister scrībit. *The student writes better than the teacher.*

27.7 Quam altae sunt hae arbōrēs. *How tall these trees are.*

27.8 Nox longior quam diēs est. *Night is longer than day.*

27.9 Quam celeriter avis volat. *How quickly the bird flies.*

27.10 Māter sapienter quam fīlius loquitur. *Mother speaks more wisely than son.*

27.11 Quam dulcis est vox tua. *How sweet your voice is.*

27.12 Leō fortior quam lupus est. *A lion is stronger than a wolf.*

27.13 Quam multī librī in bibliothēcā sunt. *How many books are in the library.*

27.14 Vita brevior quam ars est. *Life is shorter than art.*

27.15 Quam laetī puerī sunt. *How happy the boys are.*

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# Part C (Latin Text)

27.1 Quam pulchra est haec rosa.

27.2 Pater fīlium magis quam fīliam amat.

27.3 Quam fortis est ille mīles.

27.4 Tempus rapidius quam sagitta volat.

27.5 Quam grave est hoc onus.

27.6 Discipulus melius quam magister scrībit.

27.7 Quam altae sunt hae arbōrēs.

27.8 Nox longior quam diēs est.

27.9 Quam celeriter avis volat.

27.10 Māter sapienter quam fīlius loquitur.

27.11 Quam dulcis est vox tua.

27.12 Leō fortior quam lupus est.

27.13 Quam multī librī in bibliothēcā sunt.

27.14 Vita brevior quam ars est.

27.15 Quam laetī puerī sunt.

# Part D (Grammar Explanation)

For English speakers, "quam" has two main uses that need to be understood separately:

1. As an Interrogative Adverb ("how")

- Used at the start of exclamatory sentences
- Often followed by an adjective or adverb
- Expresses degree or extent
- Similar to English "how" in "How beautiful!"

2. As a Comparative Conjunction ("than")

- Used after comparative adjectives/adverbs
- Links two things being compared
- The nouns being compared must be in the same case
- Similar to English "than" in comparisons

Key Grammar Points for English Speakers:

- In exclamations, "quam" keeps its position at the start of the sentence
- In comparisons, "quam" comes directly after the comparative word
- Word order is more flexible in Latin than English
- No auxiliary "do" or "does" needed in questions

# Part E (Cultural Context)

Understanding "quam" requires appreciating how Romans expressed comparison and exclamation:

1. Roman Comparisons:

- Romans loved making direct comparisons
- Comparative statements were common in rhetoric
- Literature often used comparisons for effect
- Philosophical works frequently compared concepts

2. Exclamations in Roman Life:

- Public speaking used exclamations for emphasis
- Poetry employed exclamations for emotional effect
- Daily life included many exclamatory phrases
- Religious rituals included formal exclamations

This helps English speakers understand why "quam" appears so frequently in Latin texts and was such an important word in Roman communication.

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Vergil's Aeneid (Book 1, line 95):

**O** *O* **terque** *thrice* **quaterque** *and four times* **beātī** *blessed* **quibus** *to whom*

## Part F-B (Complete Text and Translation)

O terque quaterque beātī quibus. *O three and four times blessed are those to whom.*

## Part F-C (Analysis)

This famous line demonstrates how "quam" forms part of intensifying expressions. The repetition enhances the emotional impact.

## Part F-D (Grammar Notes)

- "terque quaterque" uses the enclitic "-que" for "and"
- "beātī" is nominative plural masculine
- The whole phrase is an exclamation showing intense feeling

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

27.16 **Quam** *how* **misericors** *merciful* **es** *are you* **Domine** *Lord* **Deus** *God* **noster** *our*

27.17 **Maior** *greater* **quam** *than* **peccāta** *sins* **nostra** *our* **est** *is* **grātia** *grace* **tua** *your*

27.18 **Quam** *how* **pretiōsus** *precious* **sanguis** *blood* **Chrīstī** *of Christ* **est** *is*

27.19 **Clārior** *brighter* **quam** *than* **sōl** *sun* **est** *is* **lūx** *light* **fidēī** *of faith*

27.20 **Quam** *how* **sancta** *holy* **est** *is* **māter** *mother* **ecclēsia** *church*

27.21 **Fortior** *stronger* **quam** *than* **mors** *death* **est** *is* **amor** *love* **Deī** *of God*

27.22 **Quam** *how* **dulcia** *sweet* **sunt** *are* **verba** *words* **tua** *your* **Domine** *Lord*

27.23 **Altior** *higher* **quam** *than* **caelum** *heaven* **est** *is* **misericordia** *mercy* **tua** *your*

27.24 **Quam** *how* **beātī** *blessed* **sunt** *are* **sanctī** *saints* **tuī** *your*

27.25 **Grātia** *grace* **abundantior** *more abundant* **quam** *than* **aqua** *water* **fluit** *flows*

27.26 **Quam** *how* **glōriōsum** *glorious* **nōmen** *name* **tuum** *your* **est** *is*

27.27 **Spīritus** *spirit* **validior** *stronger* **quam** *than* **caro** *flesh* **est** *is*

27.28 **Quam** *how* **iūsta** *just* **sunt** *are* **iūdicia** *judgments* **tua** *your*

27.29 **Pāx** *peace* **Chrīstī** *of Christ* **melior** *better* **quam** *than* **mundus** *world* **est** *is*

27.30 **Quam** *how* **magna** *great* **opera** *works* **tua** *your* **sunt** *are* **Domine** *Lord*

# Part B (Complete Sentences)

27.16 Quam misericors es Domine Deus noster. *How merciful you are, Lord our God.*

27.17 Maior quam peccāta nostra est grātia tua. *Your grace is greater than our sins.*

27.18 Quam pretiōsus sanguis Chrīstī est. *How precious is the blood of Christ.*

27.19 Clārior quam sōl est lūx fidēī. *The light of faith is brighter than the sun.*

27.20 Quam sancta est māter ecclēsia. *How holy is mother church.*

27.21 Fortior quam mors est amor Deī. *The love of God is stronger than death.*

27.22 Quam dulcia sunt verba tua Domine. *How sweet are your words, Lord.*

27.23 Altior quam caelum est misericordia tua. *Your mercy is higher than heaven.*

27.24 Quam beātī sunt sanctī tuī. *How blessed are your saints.*

27.25 Grātia abundantior quam aqua fluit. *Grace flows more abundantly than water.*

27.26 Quam glōriōsum nōmen tuum est. *How glorious your name is.*

27.27 Spīritus validior quam caro est. *The spirit is stronger than the flesh.*

27.28 Quam iūsta sunt iūdicia tua. *How just your judgments are.*

27.29 Pāx Chrīstī melior quam mundus est. *The peace of Christ is better than the world.*

27.30 Quam magna opera tua sunt Domine. *How great are your works, Lord.*

# Part C (Latin Text)

27.16 Quam misericors es Domine Deus noster.

27.17 Maior quam peccāta nostra est grātia tua.

27.18 Quam pretiōsus sanguis Chrīstī est.

27.19 Clārior quam sōl est lūx fidēī.

27.20 Quam sancta est māter ecclēsia.

27.21 Fortior quam mors est amor Deī.

27.22 Quam dulcia sunt verba tua Domine.

27.23 Altior quam caelum est misericordia tua.

27.24 Quam beātī sunt sanctī tuī.

27.25 Grātia abundantior quam aqua fluit.

27.26 Quam glōriōsum nōmen tuum est.

27.27 Spīritus validior quam caro est.

27.28 Quam iūsta sunt iūdicia tua.

27.29 Pāx Chrīstī melior quam mundus est.

27.30 Quam magna opera tua sunt Domine.

# Part D (Grammar Notes for Christian Prayer)

For English speakers learning Latin prayer language, several key grammatical features deserve attention:

1. Vocative Case in Prayer

- "Domine" is vocative form of "Dominus"
- Used for direct address to God
- Often appears with possessive "noster" (our)
- Frequently combined with exclamatory "quam"

2. Special Features of Prayer Comparisons

- Abstract concepts often compared
    - grātia vs. peccāta
    - spīritus vs. caro
    - pāx vs. mundus
- Comparative adjectives frequently used
    - maior (greater)
    - altior (higher)
    - melior (better)

3. Word Order in Religious Latin

- More flexibility than Classical Latin
- Emphasis often placed on divine attributes
- Possessive adjectives (tuus, noster) frequently used
- Reverential positioning of "Deus" and "Dominus"

4. Religious Vocabulary Features

- Abstract nouns common
    - misericordia (mercy)
    - grātia (grace)
    - fidēs (faith)
- Spiritual qualities emphasized
    - sanctus (holy)
    - beātus (blessed)
    - glōriōsus (glorious)

5. Special Uses of "Quam" in Prayer

- Exclamatory function prominent
- Often begins phrases of praise
- Used to emphasize divine attributes
- Creates rhythmic patterns in prayer

6. Grammar Specific to Christian Latin

- Ecclesiastical terms have special forms
- Biblical references influence syntax
- Hebrew and Greek constructions sometimes affect usage
- Medieval variations from Classical norms

This genre demonstrates how Latin evolved to serve Christian needs while maintaining its basic grammatical structures.

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# Lesson 28 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 28: Per (through, by means of)

## Part A (Interleaved English and Latin Text)

28.1 **Sacerdōs** *the priest* **per** *through* **templum** *the temple* **ambulat** *walks*

28.2 **Vīnum** *wine* **per** *through* **calicem** *the chalice* **fluit** *flows*

28.3 **Lūx** *light* **per** *through* **fenestram** *the window* **intrat** *enters*

28.4 **Per** *through* **silvam** *the forest* **iter** *journey* **facimus** *we make*

28.5 **Grātia** *grace* **per** *through* **ōrātiōnem** *prayer* **venit** *comes*

28.6 **Monachī** *the monks* **per** *through* **claustra** *the cloisters* **ambulant** *walk*

28.7 **Per** *through* **epistulam** *letter* **verbum** *word* **Deī** *of God* **docet** *he teaches*

28.8 **Aqua** *water* **per** *through* **fontem** *the fountain* **fluit** *flows*

28.9 **Per** *through* **noctem** *night* **vigilāmus** *we keep watch*

28.10 **Cantus** *song* **per** *through* **ecclēsiam** *the church* **resonat** *resounds*

28.11 **Spīritus** *the Spirit* **per** *through* **prophetam** *the prophet* **loquitur** *speaks*

28.12 **Per** *through* **portam** *the gate* **sacram** *holy* **intrāmus** *we enter*

28.13 **Crūx** *cross* **per** *through* **mundum** *the world* **portātur** *is carried*

28.14 **Per** *through* **librum** *book* **sacrum** *holy* **vēritātem** *truth* **discimus** *we learn*

28.15 **Angelus** *angel* **per** *through* **sōmnium** *dream* **appāret** *appears*

# Part B (Complete Sentences)

28.1 Sacerdōs per templum ambulat. *The priest walks through the temple.*

28.2 Vīnum per calicem fluit. *The wine flows through the chalice.*

28.3 Lūx per fenestram intrat. *Light enters through the window.*

28.4 Per silvam iter facimus. *We make a journey through the forest.*

28.5 Grātia per ōrātiōnem venit. *Grace comes through prayer.*

28.6 Monachī per claustra ambulant. *The monks walk through the cloisters.*

28.7 Per epistulam verbum Deī docet. *He teaches the word of God through a letter.*

28.8 Aqua per fontem fluit. *Water flows through the fountain.*

28.9 Per noctem vigilāmus. *We keep watch through the night.*

28.10 Cantus per ecclēsiam resonat. *Song resounds through the church.*

28.11 Spīritus per prophetam loquitur. *The Spirit speaks through the prophet.*

28.12 Per portam sacram intrāmus. *We enter through the holy gate.*

28.13 Crūx per mundum portātur. *The cross is carried through the world.*

28.14 Per librum sacrum vēritātem discimus. *We learn truth through the holy book.*

28.15 Angelus per sōmnium appāret. *An angel appears through a dream.*

# Part C (Latin Only)

28.1 Sacerdōs per templum ambulat.

28.2 Vīnum per calicem fluit.

28.3 Lūx per fenestram intrat.

28.4 Per silvam iter facimus.

28.5 Grātia per ōrātiōnem venit.

28.6 Monachī per claustra ambulant.

28.7 Per epistulam verbum Deī docet.

28.8 Aqua per fontem fluit.

28.9 Per noctem vigilāmus.

28.10 Cantus per ecclēsiam resonat.

28.11 Spīritus per prophetam loquitur.

28.12 Per portam sacram intrāmus.

28.13 Crūx per mundum portātur.

28.14 Per librum sacrum vēritātem discimus.

28.15 Angelus per sōmnium appāret.

# Part D (Grammar Explanation)

The preposition "per" is used with the accusative case and has several key uses that English speakers should understand:

1. Physical Movement Through Space:

- Shows movement through or across something
- Example: "per templum" (through the temple)
- Similar to English "through" in physical sense

2. Duration of Time:

- Indicates duration or extent of time
- Example: "per noctem" (through the night)
- Different from ablative of time when/within which

3. Agency or Means:

- Shows how something is accomplished
- Example: "per epistulam" (through/by means of a letter)
- Often translatable as "by means of"

Key Grammar Points:

- Always takes accusative case
- Cannot be used with ablative
- Position usually before its object
- Can be separated from its object for emphasis

Common Mistakes for English Speakers:

- Confusing with ablative of means
- Using wrong case after "per"
- Misunderstanding temporal uses

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# Part E (Cultural Context)

For English speakers learning Medieval Latin, understanding "per" requires cultural context:

1. Christian Usage:

- Frequent in liturgical texts
- Used in descriptions of divine mediation
- Common in prayers and theological writings

2. Medieval Context:

- Important in monastic descriptions
- Used in architectural descriptions
- Frequent in miraculous accounts

3. Educational Context:

- Used in medieval teaching texts
- Common in scriptural commentaries
- Present in philosophical works

4. Modern Relevance:

- Still used in Church Latin
- Important for reading medieval texts
- Helpful for understanding theological concepts

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Per** *through* **laudem** *praise* **meam** *my* **te** *you* **laudant** *they praise*

## Part F-B (Complete Translation)

Per laudem meam te laudant. *Through my praise they praise you.*

## Part F-C (Literary Analysis)

Augustine uses "per" to show how divine praise flows through human agency. The preposition connects human and divine action.

### Part F-D (Grammatical Notes)

- "per" takes accusative "laudem"
- "meam" agrees with "laudem"
- Present tense "laudant" shows continuous action
- Direct object "te" receives the action

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# Genre Section: Liturgical Latin

# Part A (Interleaved Text)

28.16 **Per** *through* **Chrīstum** *Christ* **Dominum** *Lord* **nostrum** *our* **ōrāmus** *we pray*

28.17 **Grātiam** *grace* **per** *through* **crucis** *of the cross* **mystērium** *mystery* **accipimus** *we receive*

28.18 **Per** *through* **sacra** *holy* **mystēria** *mysteries* **salvāmur** *we are saved*

28.19 **Benedīctio** *blessing* **per** *through* **manus** *hands* **sacerdōtis** *of the priest* **datur** *is given*

28.20 **Per** *through* **signum** *sign* **crūcis** *of the cross* **benedicimus** *we bless*

28.21 **Spīritus** *Spirit* **per** *through* **aquam** *water* **baptismī** *of baptism* **operātur** *works*

28.22 **Per** *through* **cōrpus** *body* **et** *and* **sanguinem** *blood* **Chrīstī** *of Christ* **vīvimus** *we live*

28.23 **Misericordia** *mercy* **per** *through* **sacrāmenta** *sacraments* **fluēns** *flowing* **sanctificat** *sanctifies*

28.24 **Per** *through* **sanctōs** *saints* **angelōs** *angels* **tuōs** *your* **custōdī** *guard* **nōs** *us*

28.25 **Lūx** *light* **per** *through* **grātiam** *grace* **tuam** *your* **fulget** *shines*

28.26 **Per** *through* **fidem** *faith* **et** *and* **baptismum** *baptism* **renāscimur** *we are reborn*

28.27 **Verbum** *Word* **per** *through* **Spīritum** *Spirit* **Sanctum** *Holy* **revelātur** *is revealed*

28.28 **Per** *through* **passionem** *passion* **tuam** *your* **līberā** *free* **nōs** *us*

28.29 **Pāx** *peace* **per** *through* **benedīctiōnem** *blessing* **tuam** *your* **dēscendit** *descends*

28.30 **Per** *through* **intercessionem** *intercession* **Mariae** *of Mary* **exaudī** *hear* **nōs** *us*

# Part B (Complete Sentences)

28.16 Per Chrīstum Dominum nostrum ōrāmus. *We pray through Christ our Lord.*

28.17 Grātiam per crucis mystērium accipimus. *We receive grace through the mystery of the cross.*

28.18 Per sacra mystēria salvāmur. *We are saved through the holy mysteries.*

28.19 Benedīctio per manus sacerdōtis datur. *The blessing is given through the hands of the priest.*

28.20 Per signum crūcis benedicimus. *We bless through the sign of the cross.*

28.21 Spīritus per aquam baptismī operātur. *The Spirit works through the water of baptism.*

28.22 Per cōrpus et sanguinem Chrīstī vīvimus. *We live through the body and blood of Christ.*

28.23 Misericordia per sacrāmenta fluēns sanctificat. *Mercy flowing through the sacraments sanctifies.*

28.24 Per sanctōs angelōs tuōs custōdī nōs. *Guard us through your holy angels.*

28.25 Lūx per grātiam tuam fulget. *Light shines through your grace.*

28.26 Per fidem et baptismum renāscimur. *We are reborn through faith and baptism.*

28.27 Verbum per Spīritum Sanctum revelātur. *The Word is revealed through the Holy Spirit.*

28.28 Per passionem tuam līberā nōs. *Through your passion, free us.*

28.29 Pāx per benedīctiōnem tuam dēscendit. *Peace descends through your blessing.*

28.30 Per intercessionem Mariae exaudī nōs. *Hear us through Mary's intercession.*

# Part C (Latin Only)

28.16 Per Chrīstum Dominum nostrum ōrāmus.

28.17 Grātiam per crucis mystērium accipimus.

28.18 Per sacra mystēria salvāmur.

28.19 Benedīctio per manus sacerdōtis datur.

28.20 Per signum crūcis benedicimus.

28.21 Spīritus per aquam baptismī operātur.

28.22 Per cōrpus et sanguinem Chrīstī vīvimus.

28.23 Misericordia per sacrāmenta fluēns sanctificat.

28.24 Per sanctōs angelōs tuōs custōdī nōs.

28.25 Lūx per grātiam tuam fulget.

28.26 Per fidem et baptismum renāscimur.

28.27 Verbum per Spīritum Sanctum revelātur.

28.28 Per passionem tuam līberā nōs.

28.29 Pāx per benedīctiōnem tuam dēscendit.

28.30 Per intercessionem Mariae exaudī nōs.

# Part D (Grammar Notes for Liturgical Usage)

1. Formula Patterns:

- Fixed expressions like "Per Chrīstum Dominum nostrum"
- Imperative forms in prayers
- Passive voice in theological statements

2. Special Liturgical Features:

- Use with sacred terminology
- Connection to ritual actions
- Standard prayer endings

3. Important Constructions:

- Per + accusative in petitions
- Passive verbs in theological statements
- Imperative mood in prayers

4. Word Order:

- Per often begins prayer formulas
- Solemn word order for emphasis
- Traditional liturgical patterns

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# Lesson 29 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson: Latin Verb "videō" (to see)

## Part A (Interleaved English-Latin Text)

29.1 **Puer** *the boy* **videt** *sees* **templum** *the temple* **magnum** *large*

29.2 **Magister** *the teacher* **videt** *sees* **discipulōs** *the students* **in** *in* **hortō** *the garden*

29.3 **Nōs** *we* **vidēmus** *see* **stellās** *stars* **in** *in* **caelō** *the sky*

29.4 **Mīlitēs** *the soldiers* **vident** *see* **hostēs** *enemies* **appropinquantēs** *approaching*

29.5 **Ego** *I* **videō** *see* **rosam** *a rose* **pulchram** *beautiful* **in** *in* **hortō** *the garden*

29.6 **Tū** *you* **vidēs** *see* **templum** *the temple* **novum** *new*

29.7 **Pastor** *the shepherd* **videt** *sees* **lupum** *a wolf* **in** *in* **silvā** *the forest*

29.8 **Puellae** *the girls* **vident** *see* **avēs** *birds* **in** *in* **arboribus** *the trees*

29.9 **Vōs** *you all* **vidētis** *see* **urbem** *the city* **pulchram** *beautiful*

29.10 **Servus** *the slave* **videt** *sees* **dominum** *the master* **venientem** *coming*

29.11 **Regina** *the queen* **videt** *sees* **mīlitēs** *soldiers* **suōs** *her own*

29.12 **Agricola** *the farmer* **videt** *sees* **agrōs** *fields* **suōs** *his own*

29.13 **Nautae** *the sailors* **vident** *see* **portum** *the harbor* **in** *in* **distantiā** *the distance*

29.14 **Sacerdōs** *the priest* **videt** *sees* **populum** *the people* **in** *in* **templō** *the temple*

29.15 **Mercātor** *the merchant* **videt** *sees* **nāvēs** *ships* **in** *in* **portū** *the harbor*

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# Part B (Complete Sentences)

29.1 Puer videt templum magnum. *The boy sees the large temple.*

29.2 Magister videt discipulōs in hortō. *The teacher sees the students in the garden.*

29.3 Nōs vidēmus stellās in caelō. *We see the stars in the sky.*

29.4 Mīlitēs vident hostēs appropinquantēs. *The soldiers see the enemies approaching.*

29.5 Ego videō rosam pulchram in hortō. *I see a beautiful rose in the garden.*

29.6 Tū vidēs templum novum. *You see the new temple.*

29.7 Pastor videt lupum in silvā. *The shepherd sees a wolf in the forest.*

29.8 Puellae vident avēs in arboribus. *The girls see birds in the trees.*

29.9 Vōs vidētis urbem pulchram. *You all see the beautiful city.*

29.10 Servus videt dominum venientem. *The slave sees the master coming.*

29.11 Regina videt mīlitēs suōs. *The queen sees her soldiers.*

29.12 Agricola videt agrōs suōs. *The farmer sees his fields.*

29.13 Nautae vident portum in distantiā. *The sailors see the harbor in the distance.*

29.14 Sacerdōs videt populum in templō. *The priest sees the people in the temple.*

29.15 Mercātor videt nāvēs in portū. *The merchant sees ships in the harbor.*

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# Part C (Latin Text Only)

29.1 Puer videt templum magnum.

29.2 Magister videt discipulōs in hortō.

29.3 Nōs vidēmus stellās in caelō.

29.4 Mīlitēs vident hostēs appropinquantēs.

29.5 Ego videō rosam pulchram in hortō.

29.6 Tū vidēs templum novum.

29.7 Pastor videt lupum in silvā.

29.8 Puellae vident avēs in arboribus.

29.9 Vōs vidētis urbem pulchram.

29.10 Servus videt dominum venientem.

29.11 Regina videt mīlitēs suōs.

29.12 Agricola videt agrōs suōs.

29.13 Nautae vident portum in distantiā.

29.14 Sacerdōs videt populum in templō.

29.15 Mercātor videt nāvēs in portū.

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# Part D (Grammar Explanation)

The verb "videō" is a second conjugation verb meaning "to see." Here's its present tense conjugation:

Singular:

- First person: videō (I see)
- Second person: vidēs (you see)
- Third person: videt (he/she/it sees)

Plural:

- First person: vidēmus (we see)
- Second person: vidētis (you all see)
- Third person: vident (they see)

Key grammatical points:

1. As a transitive verb, videō takes a direct object in the accusative case
2. The stem vidē- remains constant throughout the present tense
3. Personal endings follow regular second conjugation patterns
4. Long vowels by nature are marked with macrons (ē)

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# Part E (Cultural Context)

For English speakers, understanding "videō" involves cultural differences in how Romans perceived and described vision:

1. Physical sight was considered more authoritative in Roman culture than in modern times
2. Visual testimony carried great weight in Roman law
3. The verb had religious significance in witnessing omens and portents
4. Unlike English "see," videō wasn't commonly used for understanding concepts

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# Part F (Literary Citation)

From Cicero's "In Catilinam" (1.2):

### Part F-A (Interleaved Text)

**Senātus** *the Senate* **haec** *these things* **intellegit** *understands*, **cōnsul** *the consul* **videt** *sees*

### Part F-B (Complete Translation)

Senātus haec intellegit, cōnsul videt. *The Senate understands these things, the consul sees them.*

### Part F-C (Literary Analysis)

Cicero contrasts mental understanding (intellegit) with physical sight (videt) to emphasize direct observation.

### Part F-D (Grammatical Notes)

- videt: third person singular present indicative
- haec: accusative plural neuter demonstrative pronoun
- Parallel structure emphasizes the contrast

# Genre Section: Christian Religious Texts

# Part A (Interleaved Text)

29.16 **Angelus** *the angel* **Domini** *of the Lord* **videt** *sees* **Mariam** *Mary* **ōrantem** *praying* **in** *in* **templō** *the temple*

29.17 **Pastōrēs** *the shepherds* **vident** *see* **stellam** *the star* **super** *above* **Bethlehem** *Bethlehem*

29.18 **Magi** *the wise men* **vident** *see* **puerum** *the child* **in** *in* **praesēpiō** *the manger*

29.19 **Discipulī** *the disciples* **vident** *see* **Dominum** *the Lord* **resurgēntem** *rising* **ā** *from* **mortuīs** *the dead*

29.20 **Paulus** *Paul* **videt** *sees* **lūcem** *a light* **magnam** *great* **dē** *from* **caelō** *heaven*

29.21 **Monachī** *the monks* **vident** *see* **vīsiōnem** *a vision* **in** *in* **noctē** *the night*

29.22 **Episcopus** *the bishop* **videt** *sees* **fidēlēs** *the faithful* **ōrantēs** *praying* **in** *in* **basilicā** *the basilica*

29.23 **Martyrēs** *the martyrs* **vident** *see* **glōriam** *the glory* **Deī** *of God* **in** *in* **caelō** *heaven*

29.24 **Pater** *the father* **videt** *sees* **fīlium** *the son* **prōdigum** *prodigal* **redeuntem** *returning* **domum** *home*

29.25 **Apostolī** *the apostles* **vident** *see* **Spiritum** *the Spirit* **Sanctum** *Holy* **dēscendentem** *descending*

29.26 **Peregrīnī** *the pilgrims* **vident** *see* **crucem** *the cross* **sanctam** *holy* **in** *in* **Ierusalem** *Jerusalem*

29.27 **Iōhannēs** *John* **videt** *sees* **Agnellum** *the Lamb* **in** *in* **thrōnō** *the throne*

29.28 **Virgō** *the Virgin* **videt** *sees* **angelum** *an angel* **annuntiantem** *announcing* **verbum** *the word*

29.29 **Fidēlēs** *the faithful* **vident** *see* **signum** *the sign* **crucis** *of the cross* **in** *in* **caelō** *the sky*

29.30 **Sanctī** *the saints* **vident** *see* **faciem** *the face* **Deī** *of God* **in** *in* **paradīsō** *paradise*

# Part B (Complete Sentences)

29.16 Angelus Domini videt Mariam ōrantem in templō. *The angel of the Lord sees Mary praying in the temple.*

29.17 Pastōrēs vident stellam super Bethlehem. *The shepherds see the star above Bethlehem.*

29.18 Magi vident puerum in praesēpiō. *The wise men see the child in the manger.*

29.19 Discipulī vident Dominum resurgēntem ā mortuīs. *The disciples see the Lord rising from the dead.*

29.20 Paulus videt lūcem magnam dē caelō. *Paul sees a great light from heaven.*

29.21 Monachī vident vīsiōnem in noctē. *The monks see a vision in the night.*

29.22 Episcopus videt fidēlēs ōrantēs in basilicā. *The bishop sees the faithful praying in the basilica.*

29.23 Martyrēs vident glōriam Deī in caelō. *The martyrs see the glory of God in heaven.*

29.24 Pater videt fīlium prōdigum redeuntem domum. *The father sees the prodigal son returning home.*

29.25 Apostolī vident Spiritum Sanctum dēscendentem. *The apostles see the Holy Spirit descending.*

29.26 Peregrīnī vident crucem sanctam in Ierusalem. *The pilgrims see the holy cross in Jerusalem.*

29.27 Iōhannēs videt Agnellum in thrōnō. *John sees the Lamb on the throne.*

29.28 Virgō videt angelum annuntiantem verbum. *The Virgin sees the angel announcing the word.*

29.29 Fidēlēs vident signum crucis in caelō. *The faithful see the sign of the cross in the sky.*

29.30 Sanctī vident faciem Deī in paradīsō. *The saints see the face of God in paradise.*

# Part C (Latin Text Only)

29.16 Angelus Domini videt Mariam ōrantem in templō.

29.17 Pastōrēs vident stellam super Bethlehem.

29.18 Magi vident puerum in praesēpiō.

29.19 Discipulī vident Dominum resurgēntem ā mortuīs.

29.20 Paulus videt lūcem magnam dē caelō.

29.21 Monachī vident vīsiōnem in noctē.

29.22 Episcopus videt fidēlēs ōrantēs in basilicā.

29.23 Martyrēs vident glōriam Deī in caelō.

29.24 Pater videt fīlium prōdigum redeuntem domum.

29.25 Apostolī vident Spiritum Sanctum dēscendentem.

29.26 Peregrīnī vident crucem sanctam in Ierusalem.

29.27 Iōhannēs videt Agnellum in thrōnō.

29.28 Virgō videt angelum annuntiantem verbum.

29.29 Fidēlēs vident signum crucis in caelō.

29.30 Sanctī vident faciem Deī in paradīsō.

# Part D (Grammar Explanation)

In these Christian religious texts, the verb "videō" takes on special significance in describing both physical and spiritual sight. Key grammatical features include:

1. Present Participles
    - ōrantem (praying)
    - resurgēntem (rising)
    - redeuntem (returning)
    - dēscendentem (descending)
    - annuntiantem (announcing) These participles modify the direct objects and create vivid, ongoing action.
2. Case Usage
    - Accusative for direct objects (what is seen): Mariam, stellam, puerum, etc.
    - Genitive for possession: Dominī (of the Lord), Deī (of God)
    - Ablative for location: in templō, in caelō, in paradīsō
    - Ablative for separation: ā mortuīs (from the dead)
3. Religious Vocabulary
    - Proper nouns: Mariam, Bethlehem, Paulus, Iōhannēs
    - Religious titles: Dominus, Spiritus Sanctus, Angelus
    - Sacred places: templum, basilica, paradīsus
4. Compound Constructions
    - Present participle + accusative object
    - Preposition + ablative/accusative
    - Noun + attributive genitive
5. Special Features of Christian Latin
    - Hellenisms (Greek loanwords): angelus, paradīsus
    - Biblical names in indeclinable form: Bethlehem, Ierusalem
    - Christian technical terms: crux, martyrēs, fidēlēs

The sentences demonstrate how Christian Latin adapted classical forms to express new religious concepts while maintaining traditional grammar rules.

# Lesson 30 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 30: faciō facere fēcī factum (do, make)

## Part A (Interleaved English and Latin Text)

30.1 **Puer** *the boy* **librum** *book* **facit** *makes*

30.2 **Magister** *the teacher* **exempla** *examples* **facit** *makes* **discipulīs** *for the students*

30.3 **Quid** *what* **hodiē** *today* **facis** *are you doing*?

30.4 **Mercātor** *the merchant* **pecūniam** *money* **multam** *much* **facit** *makes*

30.5 **Agricola** *the farmer* **labōrem** *work* **magnum** *great* **facit** *does*

30.6 **Nautae** *the sailors* **iter** *journey* **longum** *long* **faciunt** *make*

30.7 **Pāstor** *the shepherd* **sacrum** *sacrifice* **diīs** *to the gods* **facit** *makes*

30.8 **Rēx** *the king* **lēgēs** *laws* **novās** *new* **facit** *makes*

30.9 **Poēta** *the poet* **carmina** *poems* **pulchra** *beautiful* **facit** *makes*

30.10 **Faber** *the craftsman* **mēnsam** *table* **ligneam** *wooden* **facit** *makes*

30.11 **Mīlitēs** *the soldiers* **castra** *camp* **magna** *large* **faciunt** *make*

30.12 **Coquus** *the cook* **cēnam** *dinner* **optimam** *best* **facit** *makes*

30.13 **Senātor** *the senator* **ōrātiōnem** *speech* **longam** *long* **facit** *makes*

30.14 **Discipulī** *the students* **studia** *studies* **diligenter** *diligently* **faciunt** *do*

30.15 **Sacerdōs** *the priest* **prēcēs** *prayers* **pias** *pious* **facit** *makes*

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## Part B (Complete Sentences)

30.1 Puer librum facit. *The boy makes a book.*

30.2 Magister exempla facit discipulīs. *The teacher makes examples for the students.*

30.3 Quid hodiē facis? *What are you doing today?*

30.4 Mercātor pecūniam multam facit. *The merchant makes much money.*

30.5 Agricola labōrem magnum facit. *The farmer does great work.*

30.6 Nautae iter longum faciunt. *The sailors make a long journey.*

30.7 Pāstor sacrum diīs facit. *The shepherd makes a sacrifice to the gods.*

30.8 Rēx lēgēs novās facit. *The king makes new laws.*

30.9 Poēta carmina pulchra facit. *The poet makes beautiful poems.*

30.10 Faber mēnsam ligneam facit. *The craftsman makes a wooden table.*

30.11 Mīlitēs castra magna faciunt. *The soldiers make a large camp.*

30.12 Coquus cēnam optimam facit. *The cook makes the best dinner.*

30.13 Senātor ōrātiōnem longam facit. *The senator makes a long speech.*

30.14 Discipulī studia diligenter faciunt. *The students do their studies diligently.*

30.15 Sacerdōs prēcēs pias facit. *The priest makes pious prayers.*

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# Part C (Latin Text Only)

30.1 Puer librum facit.

30.2 Magister exempla facit discipulīs.

30.3 Quid hodiē facis?

30.4 Mercātor pecūniam multam facit.

30.5 Agricola labōrem magnum facit.

30.6 Nautae iter longum faciunt.

30.7 Pāstor sacrum diīs facit.

30.8 Rēx lēgēs novās facit.

30.9 Poēta carmina pulchra facit.

30.10 Faber mēnsam ligneam facit.

30.11 Mīlitēs castra magna faciunt.

30.12 Coquus cēnam optimam facit.

30.13 Senātor ōrātiōnem longam facit.

30.14 Discipulī studia diligenter faciunt.

30.15 Sacerdōs prēcēs pias facit.

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# Part D (Grammar Explanation)

The verb faciō is one of the most important and frequently used verbs in Latin. Here's what English speakers need to know:

1. Principal Parts:
    - faciō (present)
    - facere (infinitive)
    - fēcī (perfect)

    - factum (supine)
2. Present Tense Conjugation:
    - faciō (I make/do)
    - facis (you make/do)
    - facit (he/she/it makes/does)
    - facimus (we make/do)
    - facitis (you all make/do)
    - faciunt (they make/do)
3. Important Features:
    - Third conjugation -iō verb
    - Takes direct object in accusative case
    - Can be used with dative of advantage (like in 30.2)
    - Often combines with other words to form compounds
4. Common Uses:
    - Physical creation (making objects)
    - Performing actions
    - Creating abstract things (laws, speeches)
    - Common expressions (iter facere = to make a journey)

# Part E (Cultural Context)

For English speakers learning Latin, understanding faciō requires cultural context:

1. Roman Productivity:
    - Romans valued practical accomplishment
    - Many different professions "made" things
    - Both physical and intellectual creation used faciō
2. Social Context:
    - Different social classes "made" different things
    - Craftsmen made physical objects
    - Poets and senators made cultural products
    - Priests made sacrifices and prayers
3. Historical Perspective:
    - Roman emphasis on concrete action
    - Importance of "doing" vs. just "being"
    - Connection to Roman practical mindset
4. Modern Parallels:
    - Similar to English "make" and "do"
    - But broader range of meanings
    - Essential for understanding Roman activity

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "De Officiis" (1.31):

**Homines** *men* **enim** *for* **ad** *for* **deōs** *the gods* **nūllā** *no* **rē** *thing* **propius** *more closely* **accēdunt** *approach* **quam** *than* **salūtem** *safety* **hominibus** *to men* **dandō** *by giving* **et** *and* **faciendō** *by doing/making*

## Part F-B (Complete Translation)

"For men approach the gods in no way more closely than by giving and doing/making safety for men."

## Part F-C (Literary Analysis)

Cicero uses faciō in its gerundive form to express the idea of active beneficence. The combination with dandō emphasizes both giving and doing/making as divine attributes.

## Part F-D (Grammatical Notes)

- faciendō: ablative of gerund
- Parallel construction with dandō
- Abstract use of faciō for beneficial action
- Typical Ciceronian balanced phrase structure

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# Genre Section: Christian Devotional Writing

# Part A (Interleaved Text)

30.16 **Sacerdōs** *the priest* **sanctum** *holy* **sacrificium** *sacrifice* **altārī** *at the altar* **facit** *makes*

30.17 **Monachī** *the monks* **ōrātiōnēs** *prayers* **longās** *long* **in** *in* **monastēriō** *monastery* **faciunt** *make*

30.18 **Episcopus** *the bishop* **sermōnem** *sermon* **dē** *about* **caritāte** *charity* **facit** *makes*

30.19 **Christiānī** *Christians* **bonā** *good* **opera** *works* **multā** *many* **faciunt** *do*

30.20 **Deus** *God* **omnēs** *all* **rēs** *things* **fēcit** *made*

30.21 **Angeli** *angels* **voluntātem** *will* **Deī** *of God* **faciunt** *do*

30.22 **Māria** *Mary* **verbum** *word* **Dominī** *of the Lord* **fēcit** *did*

30.23 **Apostolī** *the apostles* **mīrācula** *miracles* **magna** *great* **faciēbant** *were doing*

30.24 **Paenitentēs** *penitents* **confessionem** *confession* **peccātōrum** *of sins* **faciunt** *make*

30.25 **Fīdelis** *the faithful one* **signum** *sign* **crucis** *of the cross* **facit** *makes*

30.26 **Paulus** *Paul* **iter** *journey* **evangeliī** *of the gospel* **causa** *for the sake* **fēcit** *made*

30.27 **Martyr** *the martyr* **testimōnium** *testimony* **fidēī** *of faith* **fēcit** *made*

30.28 **Ecclesia** *the Church* **lēgēs** *laws* **sanctās** *holy* **facit** *makes*

30.29 **Clerus** *the clergy* **prōcessiōnem** *procession* **sollemnem** *solemn* **facit** *makes*

30.30 **Crēdentēs** *the believers* **voluntātem** *will* **Patris** *of the Father* **faciunt** *do*

# Part B (Complete Sentences)

30.16 Sacerdōs sanctum sacrificium altārī facit. *The priest makes the holy sacrifice at the altar.*

30.17 Monachī ōrātiōnēs longās in monastēriō faciunt. *The monks make long prayers in the monastery.*

30.18 Episcopus sermōnem dē caritāte facit. *The bishop makes a sermon about charity.*

30.19 Christiānī bonā opera multā faciunt. *Christians do many good works.*

30.20 Deus omnēs rēs fēcit. *God made all things.*

30.21 Angeli voluntātem Deī faciunt. *Angels do the will of God.*

30.22 Māria verbum Dominī fēcit. *Mary did the word of the Lord.*

30.23 Apostolī mīrācula magna faciēbant. *The apostles were doing great miracles.*

30.24 Paenitentēs confessionem peccātōrum faciunt. *Penitents make confession of sins.*

30.25 Fīdelis signum crucis facit. *The faithful one makes the sign of the cross.*

30.26 Paulus iter evangeliī causa fēcit. *Paul made a journey for the sake of the gospel.*

30.27 Martyr testimōnium fidēī fēcit. *The martyr made testimony of faith.*

30.28 Ecclesia lēgēs sanctās facit. *The Church makes holy laws.*

30.29 Clerus prōcessiōnem sollemnem facit. *The clergy makes a solemn procession.*

30.30 Crēdentēs voluntātem Patris faciunt. *The believers do the will of the Father.*

# Part C (Latin Text Only)

30.16 Sacerdōs sanctum sacrificium altārī facit.

30.17 Monachī ōrātiōnēs longās in monastēriō faciunt.

30.18 Episcopus sermōnem dē caritāte facit.

30.19 Christiānī bonā opera multā faciunt.

30.20 Deus omnēs rēs fēcit.

30.21 Angeli voluntātem Deī faciunt.

30.22 Māria verbum Dominī fēcit.

30.23 Apostolī mīrācula magna faciēbant.

30.24 Paenitentēs confessionem peccātōrum faciunt.

30.25 Fīdelis signum crucis facit.

30.26 Paulus iter evangeliī causa fēcit.

30.27 Martyr testimōnium fidēī fēcit.

30.28 Ecclesia lēgēs sanctās facit.

30.29 Clerus prōcessiōnem sollemnem facit.

30.30 Crēdentēs voluntātem Patris faciunt.

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# Part D (Grammar Explanation)

In Christian Latin texts, faciō shows some special characteristics:

1. Special Religious Uses:
    - Making sacrifices (sacrificium facere)
    - Performing rituals (signum crucis facere)
    - Doing God's will (voluntātem Deī facere)
    - Creating through divine power (Deus fēcit)
2. Tenses Used:
    - Perfect (fēcit) - for completed divine acts
    - Present (facit) - for ongoing ritual actions
    - Imperfect (faciēbant) - for continuous past actions like miracles
    - Present participle (faciēns) - for active participation in ritual
3. Common Religious Phrases:
    - bonā opera facere (to do good works)
    - voluntātem facere (to do the will)
    - confessionem facere (to make confession)
    - testimōnium facere (to bear witness)
    - prōcessiōnem facere (to make a procession)
4. Special Constructions:
    - With causa (evangeliī causa - for the sake of the gospel)
    - With dative of advantage (Deō sacrificium facere)
    - With religious objects in accusative
    - With ablative of place (altārī - at the altar)
5. Important Grammar Points for English Speakers:
    - The verb maintains regular conjugation patterns even in religious contexts
    - Word order may be more varied in religious texts
    - Abstract and concrete objects can both be "made"
    - Religious subjects often take plural verbs showing collective action

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# Lesson 31 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: dīcō (to say)

## Introduction

The verb dīcō (to say) is a key word in Latin communication. Principal parts: dīcō, dīcere, dīxī, dictum.

## Part A (Interleaved English and Latin)

31.1 **Magister** *the teacher* **discipulīs** *to the students* **dīcit** *says* **vērum** *the truth*

31.2 **Quid** *what* **mihi** *to me* **dīcis** *do you say* **dē** *about* **librō** *the book*?

31.3 **Nihil** *nothing* **dē** *about* **hāc** *this* **rē** *matter* **dīcere** *to say* **possum** *I am able*

31.4 **Senātor** *the senator* **causam** *case* **magnā** *with great* **vōce** *voice* **dīxit** *spoke*

31.5 **Sacerdōs** *the priest* **populō** *to the people* **vērba** *words* **sacra** *sacred* **dīcit** *says*

31.6 **Num** *surely not* **hoc** *this* **mihi** *to me* **dīxistī** *did you say*?

31.7 **Pater** *father* **fīliō** *to his son* **semper** *always* **vēritātem** *truth* **dīcēbat** *was saying*

31.8 **Dīc** *tell* **mihi** *me* **dē** *about* **tuīs** *your* **amīcīs** *friends*

31.9 **Rēx** *the king* **omnibus** *to all* **pācem** *peace* **dīxit** *proclaimed*

31.10 **Magistra** *the teacher* **discipulae** *to the student* **fābulam** *story* **dīcit** *tells*

31.11 **Heri** *yesterday* **multa** *many things* **dē** *about* **bellō** *war* **dīxērunt** *they said*

31.12 **Dūx** *the leader* **mīlitibus** *to the soldiers* **diem** *the day* **pugnae** *of battle* **dīxit** *appointed*

31.13 **Nōn** *not* **possum** *I am able* **dīcere** *to say* **cūr** *why* **veniat** *he comes*

31.14 **Mater** *mother* **līberīs** *to the children* **fābulam** *story* **dīcēbat** *was telling*

31.15 **Iūdex** *the judge* **sententiam** *judgment* **clārā** *in a clear* **vōce** *voice* **dīxit** *pronounced*

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## Part B (Complete Sentences)

31.1 Magister discipulīs vērum dīcit. *The teacher tells the truth to the students.*

31.2 Quid mihi dīcis dē librō? *What do you tell me about the book?*

31.3 Nihil dē hāc rē dīcere possum. *I can say nothing about this matter.*

31.4 Senātor causam magnā vōce dīxit. *The senator spoke the case with a loud voice.*

31.5 Sacerdōs populō vērba sacra dīcit. *The priest says sacred words to the people.*

31.6 Num hoc mihi dīxistī? *Surely you didn't say this to me?*

31.7 Pater fīliō semper vēritātem dīcēbat. *Father was always telling the truth to his son.*

31.8 Dīc mihi dē tuīs amīcīs. *Tell me about your friends.*

31.9 Rēx omnibus pācem dīxit. *The king proclaimed peace to everyone.*

31.10 Magistra discipulae fābulam dīcit. *The teacher tells a story to the student.*

31.11 Heri multa dē bellō dīxērunt. *Yesterday they said many things about the war.*

31.12 Dūx mīlitibus diem pugnae dīxit. *The leader appointed the day of battle to the soldiers.*

31.13 Nōn possum dīcere cūr veniat. *I cannot say why he comes.*

31.14 Mater līberīs fābulam dīcēbat. *Mother was telling a story to the children.*

31.15 Iūdex sententiam clārā vōce dīxit. *The judge pronounced the sentence with a clear voice.*

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# Part C (Latin Text)

31.1 Magister discipulīs vērum dīcit.

31.2 Quid mihi dīcis dē librō?

31.3 Nihil dē hāc rē dīcere possum.

31.4 Senātor causam magnā vōce dīxit.

31.5 Sacerdōs populō vērba sacra dīcit.

31.6 Num hoc mihi dīxistī?

31.7 Pater fīliō semper vēritātem dīcēbat.

31.8 Dīc mihi dē tuīs amīcīs.

31.9 Rēx omnibus pācem dīxit.

31.10 Magistra discipulae fābulam dīcit.

31.11 Heri multa dē bellō dīxērunt.

31.12 Dūx mīlitibus diem pugnae dīxit.

31.13 Nōn possum dīcere cūr veniat.

31.14 Mater līberīs fābulam dīcēbat.

31.15 Iūdex sententiam clārā vōce dīxit.

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# Part D (Grammar Explanation)

For English speakers learning Latin, the verb dīcō presents several important grammatical features:

1. Principal Parts:

- Present: dīcō (I say)
- Infinitive: dīcere (to say)
- Perfect: dīxī (I said/have said)
- Supine: dictum (said)

2. Key Forms Used in Our Examples:
    - Present tense: dīcō, dīcis, dīcit
    - Perfect tense: dīxī, dīxistī
    - Imperfect tense: dīcēbat
    - Imperative: dīc
3. Important Constructions:
    - Takes dative for indirect object (person spoken to)
    - Uses accusative for direct object (thing said)
    - Can introduce indirect statements
    - Special phrases:
        - causam dīcere (to plead a case)
        - diem dīcere (to appoint a day)
4. Word Order:
    - Verb often comes at end of clause
    - Indirect object typically precedes direct object

# Part E (Cultural Context)

For English speakers, understanding dīcō requires cultural context:

1. Roman Oratory:
    - Speaking was a crucial skill in Roman society
    - Public speaking was essential for political career
    - Legal system relied heavily on spoken arguments
2. Social Context:
    - Different ways of speaking for different social situations
    - Formal vs informal speech
    - Importance of truth-telling in Roman society
3. Educational Context:
    - Speaking exercises were central to Roman education
    - Students practiced declamation
    - Teachers emphasized proper speech
4. Modern Connections:
    - Many English words derive from dīcō:
        - dictate, dictation, dictator
        - diction, dictionary
        - verdict (vērum dictum - truth spoken)

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "Pro Caelio":

**Dīcam** *I shall speak* **enim** *for* **nōn** *not* **libenter** *willingly* **sed** *but* **necesse** *necessary* **est** *it is*

## Part F-B (Complete Translation)

Dīcam enim nōn libenter sed necesse est. *For I shall speak not willingly but it is necessary.*

## Part F-C (Literary Analysis)

This quote demonstrates Cicero's rhetorical style, using dīcō to introduce reluctant but necessary testimony. The future tense dīcam shows planned action.

## Part F-D (Grammatical Notes)

- dīcam: first person singular future indicative
- Contrasting construction with nōn...sed
- Use of impersonal necesse est
- Typical Ciceronian periodic sentence structure

# Genre Section: Christian Religious Writing

# Part A (Interleaved Text)

31.16 **Dominus** *the Lord* **discipulīs** *to the disciples* **suīs** *his* **parabolam** *parable* **dīxit** *spoke*

31.17 **Sacerdōs** *the priest* **populō** *to the people* **vēritātem** *truth* **Evangeliī** *of the Gospel* **dīcit** *speaks*

31.18 **Angelus** *the angel* **Marīae** *to Mary* **verbum** *word* **Dominī** *of the Lord* **dīxit** *spoke*

31.19 **Apostolī** *the apostles* **gentibus** *to the nations* **verbum** *word* **Deī** *of God* **dīcēbant** *were speaking*

31.20 **Prophēta** *the prophet* **populum** *the people* **paenitentiam** *repentance* **agere** *to do* **dīxit** *told*

31.21 **Episcopus** *the bishop* **fīdelibus** *to the faithful* **mystēria** *mysteries* **fidēī** *of faith* **dīcit** *explains*

31.22 **Mārtyr** *the martyr* **iūdicī** *to the judge* **testimōnium** *testimony* **vēritātis** *of truth* **dīxit** *gave*

31.23 **Monachī** *the monks* **in** *in* **conventū** *assembly* **prēcēs** *prayers* **dīcunt** *say*

31.24 **Pontifex** *the pope* **benedīctiōnem** *blessing* **urbī** *to the city* **et** *and* **orbī** *to the world* **dīcit** *pronounces*

31.25 **Virgo** *the Virgin* **Marīa** *Mary* **canticum** *song* **laudis** *of praise* **Deō** *to God* **dīxit** *spoke*

31.26 **Catechista** *the catechist* **puerīs** *to the children* **doctrinam** *teaching* **Christī** *of Christ* **dīcit** *tells*

31.27 **Pater** *father* **noster** *our* **in** *in* **caelīs** *heaven* **nōbīs** *to us* **spem** *hope* **dīcit** *speaks*

31.28 **Christus** *Christ* **discipulīs** *to the disciples* **mandātum** *commandment* **novum** *new* **dīxit** *gave*

31.29 **Sanctī** *the saints* **exempla** *examples* **virtūtum** *of virtues* **nōbīs** *to us* **dīcunt** *tell*

31.30 **Ecclesia** *the Church* **vēritātem** *truth* **omnibus** *to all* **gentibus** *nations* **dīcit** *proclaims*

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# Part B (Complete Sentences)

31.16 Dominus discipulīs suīs parabolam dīxit. *The Lord spoke a parable to his disciples.*

31.17 Sacerdōs populō vēritātem Evangeliī dīcit. *The priest speaks the truth of the Gospel to the people.*

31.18 Angelus Marīae verbum Dominī dīxit. *The angel spoke the word of the Lord to Mary.*

31.19 Apostolī gentibus verbum Deī dīcēbant. *The apostles were speaking the word of God to the nations.*

31.20 Prophēta populum paenitentiam agere dīxit. *The prophet told the people to do penance.*

31.21 Episcopus fīdelibus mystēria fidēī dīcit. *The bishop explains the mysteries of faith to the faithful.*

31.22 Mārtyr iūdicī testimōnium vēritātis dīxit. *The martyr gave testimony of truth to the judge.*

31.23 Monachī in conventū prēcēs dīcunt. *The monks say prayers in assembly.*

31.24 Pontifex benedīctiōnem urbī et orbī dīcit. *The pope pronounces a blessing to the city and to the world.*

31.25 Virgo Marīa canticum laudis Deō dīxit. *The Virgin Mary spoke a song of praise to God.*

31.26 Catechista puerīs doctrinam Christī dīcit. *The catechist tells the teaching of Christ to the children.*

31.27 Pater noster in caelīs nōbīs spem dīcit. *Our father in heaven speaks hope to us.*

31.28 Christus discipulīs mandātum novum dīxit. *Christ gave a new commandment to the disciples.*

31.29 Sanctī exempla virtūtum nōbīs dīcunt. *The saints tell us examples of virtues.*

31.30 Ecclesia vēritātem omnibus gentibus dīcit. *The Church proclaims the truth to all nations.*

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# Part C (Latin Text)

31.16 Dominus discipulīs suīs parabolam dīxit.

31.17 Sacerdōs populō vēritātem Evangeliī dīcit.

31.18 Angelus Marīae verbum Dominī dīxit.

31.19 Apostolī gentibus verbum Deī dīcēbant.

31.20 Prophēta populum paenitentiam agere dīxit.

31.21 Episcopus fīdelibus mystēria fidēī dīcit.

31.22 Mārtyr iūdicī testimōnium vēritātis dīxit.

31.23 Monachī in conventū prēcēs dīcunt.

31.24 Pontifex benedīctiōnem urbī et orbī dīcit.

31.25 Virgo Marīa canticum laudis Deō dīxit.

31.26 Catechista puerīs doctrinam Christī dīcit.

31.27 Pater noster in caelīs nōbīs spem dīcit.

31.28 Christus discipulīs mandātum novum dīxit.

31.29 Sanctī exempla virtūtum nōbīs dīcunt.

31.30 Ecclesia vēritātem omnibus gentibus dīcit.

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# Part D (Grammar Explanation)

In Christian Latin texts, the verb dīcō takes on specialized meanings and appears in particular contexts:

1. Religious Terminology:
    - Often used for divine communication
    - Introduces sacred teachings and proclamations
    - Used in liturgical contexts
2. Special Constructions:
    - Indirect commands (e.g., dīxit populum paenitentiam agere)
    - Liturgical formulas (e.g., prēcēs dīcere)
    - Solemn pronouncements (e.g., benedīctiōnem dīcere)
3. Case Usage in Religious Context:
    - Dative of recipient (often the faithful or disciples)
    - Accusative of teaching or message
    - Special phrases with prepositions (e.g., in conventū)
4. Word Order in Religious Texts:
    - More formal than classical Latin
    - Often follows biblical Greek patterns
    - Emphasis on solemnity and clarity
5. Tense Usage:
    - Perfect tense for historical events (e.g., Christ's words)
    - Present tense for ongoing church teachings
    - Imperfect for continuous past actions

This religious context adds layers of meaning to dīcō beyond its basic definition of "to say."

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# Genre Section: Indirect Speech (Oratio Obliqua)

# Part A (Interleaved Text)

31.31 **Magister** *the teacher* **dīcit** *says* **discipulōs** *that the students* **studiōsōs** *diligent* **esse** *are*

31.32 **Dux** *the leader* **dīxit** *said* **hostēs** *that the enemies* **appropinquāre** *were approaching* **urbī** *to the city*

31.33 **Nūntius** *the messenger* **dīxit** *said* **rēgem** *that the king* **venīre** *was coming* **cum** *with* **magnō** *great* **exercitū** *army*

31.34 **Agricola** *the farmer* **dīcēbat** *was saying* **agrōs** *that the fields* **aquam** *water* **dēsīderāre** *needed*

31.35 **Pater** *father* **dīxit** *said* **sē** *that he* **fīliō** *to his son* **librōs** *books* **datūrum esse** *would give*

31.36 **Senātor** *the senator* **dīxit** *said* **cīvēs** *that the citizens* **pācem** *peace* **cupere** *desired*

31.37 **Mercātor** *the merchant* **dīcit** *says* **nāvēs** *that the ships* **crās** *tomorrow* **ventūrās esse** *will arrive*

31.38 **Servus** *the slave* **dominō** *to the master* **dīxit** *said* **vīllam** *that the villa* **ardēre** *was burning*

31.39 **Mīles** *the soldier* **dīxit** *said* **sē** *that he* **vulnerātum esse** *had been wounded* **in** *in* **proeliō** *battle*

31.40 **Poēta** *the poet* **dīcit** *says* **sē** *that he* **carmina** *poems* **nova** *new* **scrīpsisse** *has written*

31.41 **Philosophus** *the philosopher* **dīxit** *said* **sapientiam** *that wisdom* **virtūtem** *virtue* **maximam** *greatest* **esse** *is*

31.42 **Māter** *mother* **dīcēbat** *was saying* **puellam** *that the girl* **in** *in* **hortō** *garden* **lūdere** *was playing*

31.43 **Iūdex** *the judge* **dīxit** *said* **reum** *that the accused* **culpam** *guilt* **negāre** *denied*

31.44 **Magister** *the teacher* **dīxit** *said* **puerōs** *that the boys* **linguam** *language* **Latīnam** *Latin* **discere** *were learning*

31.45 **Medicus** *the doctor* **dīcēbat** *was saying* **herbās** *that herbs* **morbōs** *diseases* **sānāre** *cure*

# Part B (Complete Sentences)

31.31 Discipulōs studiōsōs esse dīcit magister. *The teacher says that the students are diligent.*

31.32 Dīxit dux hostēs urbī appropinquāre. *The leader said that the enemies were approaching the city.*

31.33 Nūntius rēgem cum magnō exercitū venīre dīxit. *The messenger said that the king was coming with a great army.*

31.34 Dīcēbat agricola agrōs aquam dēsīderāre. *The farmer was saying that the fields needed water.*

31.35 Pater librōs sē fīliō datūrum esse dīxit. *Father said that he would give books to his son.*

31.36 Senātor dīxit cīvēs pācem cupere. *The senator said that the citizens desired peace.*

31.37 Ventūrās esse crās nāvēs dīcit mercātor. *The merchant says that the ships will arrive tomorrow.*

31.38 Servus vīllam ardēre dominō dīxit. *The slave said to the master that the villa was burning.*

31.39 Mīles sē dīxit in proeliō vulnerātum esse. *The soldier said that he had been wounded in battle.*

31.40 Poēta nova carmina sē scrīpsisse dīcit. *The poet says that he has written new poems.*

31.41 Dīxit philosophus sapientiam virtūtem maximam esse. *The philosopher said that wisdom is the greatest virtue.*

31.42 Māter in hortō dīcēbat puellam lūdere. *Mother was saying that the girl was playing in the garden.*

31.43 Reum culpam negāre dīxit iūdex. *The judge said that the accused denied guilt.*

31.44 Magister puerōs dīxit linguam Latīnam discere. *The teacher said that the boys were learning the Latin language.*

31.45 Herbās morbōs sānāre medicus dīcēbat. *The doctor was saying that herbs cure diseases.*

# Part C (Latin Text)

31.31 Discipulōs studiōsōs esse dīcit magister.

31.32 Dīxit dux hostēs urbī appropinquāre.

31.33 Nūntius rēgem cum magnō exercitū venīre dīxit.

31.34 Dīcēbat agricola agrōs aquam dēsīderāre.

31.35 Pater librōs sē fīliō datūrum esse dīxit.

31.36 Senātor dīxit cīvēs pācem cupere.

31.37 Ventūrās esse crās nāvēs dīcit mercātor.

31.38 Servus vīllam ardēre dominō dīxit.

31.39 Mīles sē dīxit in proeliō vulnerātum esse.

31.40 Poēta nova carmina sē scrīpsisse dīcit.

31.41 Dīxit philosophus sapientiam virtūtem maximam esse.

31.42 Māter in hortō dīcēbat puellam lūdere.

31.43 Reum culpam negāre dīxit iūdex.

31.44 Magister puerōs dīxit linguam Latīnam discere.

31.45 Herbās morbōs sānāre medicus dīcēbat.

## Part D (Grammar Explanation)

The grammar of indirect speech (oratio obliqua) in Latin has several key features that English speakers should note:

1. Basic Structure:
    - Main verb of saying (dīcō, dīxī, etc.)
    - Subject of reported speech in accusative case
    - Reported verb in infinitive form
2. Tense Changes:
    - Present infinitive for action contemporary with main verb
    - Perfect infinitive for action prior to main verb
    - Future infinitive for action subsequent to main verb
3. Special Features:
    - Use of reflexive pronoun sē for subject referring back to speaker
    - Retention of original case for objects and other elements
    - Time expressions may shift perspective
4. Key Differences from English:
    - No "that" conjunction (quod, ut) needed
    - No subjunctive mood as in some other subordinate clauses
    - More precise tense relationships shown through infinitive forms
5. Common Patterns:
    - Simple statement: Subject (acc.) + Predicate (inf.)
    - Future reference: Subject (acc.) + Future infinitive
    - Past reference: Subject (acc.) + Perfect infinitive
    - Contemporary action: Subject (acc.) + Present infinitive

These patterns are essential for mastering Latin indirect speech and understanding classical texts.

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# Lesson 32 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: IAM (now; already)

## Part A (Interleaved English and Latin Text)

32.1 **Iam** *now* **puer** *the boy* **dormit** *sleeps*

32.2 **Magister** *the teacher* **iam** *already* **venit** *has come*

32.3 **Miles** *the soldier* **iam** *now* **pugnat** *fights* **fortiter** *bravely*

32.4 **Sacerdōs** *the priest* **iam** *already* **ōrat** *prays* **in** *in* **templō** *the temple*

32.5 **Mercātor** *the merchant* **iam** *now* **pecūniam** *money* **numerat** *counts*

32.6 **Puella** *the girl* **iam** *already* **cantat** *sings* **pulchrē** *beautifully*

32.7 **Pastor** *the shepherd* **iam** *now* **ovēs** *sheep* **dūcit** *leads*

32.8 **Agricola** *the farmer* **iam** *already* **in** *in* **agrō** *the field* **labōrat** *works*

32.9 **Nautae** *the sailors* **iam** *now* **nāvem** *ship* **parant** *prepare*

32.10 **Discipulī** *the students* **iam** *already* **student** *study* **diligenter** *diligently*

32.11 **Mīles** *the soldier* **iam** *now* **arma** *weapons* **portat** *carries*

32.12 **Cēna** *dinner* **iam** *already* **parāta** *prepared* **est** *is*

32.13 **Fēmina** *the woman* **iam** *now* **aquam** *water* **portat** *carries*

32.14 **Lūna** *the moon* **iam** *already* **lūcet** *shines*

32.15 **Servī** *the slaves* **iam** *now* **labōrant** *work* **in** *in* **hortō** *the garden*

# Part B (Complete Sentences)

32.1 Iam puer dormit. *Now the boy sleeps.*

32.2 Magister iam venit. *The teacher has already come.*

32.3 Miles iam pugnat fortiter. *The soldier now fights bravely.*

32.4 Sacerdōs iam ōrat in templō. *The priest already prays in the temple.*

32.5 Mercātor iam pecūniam numerat. *The merchant now counts money.*

32.6 Puella iam cantat pulchrē. *The girl already sings beautifully.*

32.7 Pastor iam ovēs dūcit. *The shepherd now leads the sheep.*

32.8 Agricola iam in agrō labōrat. *The farmer already works in the field.*

32.9 Nautae iam nāvem parant. *The sailors now prepare the ship.*

32.10 Discipulī iam student diligenter. *The students already study diligently.*

32.11 Mīles iam arma portat. *The soldier now carries weapons.*

32.12 Cēna iam parāta est. *Dinner is already prepared.*

32.13 Fēmina iam aquam portat. *The woman now carries water.*

32.14 Lūna iam lūcet. *The moon already shines.*

32.15 Servī iam labōrant in hortō. *The slaves now work in the garden.*

# Part C (Latin Text Only)

32.1 Iam puer dormit.

32.2 Magister iam venit.

32.3 Miles iam pugnat fortiter.

32.4 Sacerdōs iam ōrat in templō.

32.5 Mercātor iam pecūniam numerat.

32.6 Puella iam cantat pulchrē.

32.7 Pastor iam ovēs dūcit.

32.8 Agricola iam in agrō labōrat.

32.9 Nautae iam nāvem parant.

32.10 Discipulī iam student diligenter.

32.11 Mīles iam arma portat.

32.12 Cēna iam parāta est.

32.13 Fēmina iam aquam portat.

32.14 Lūna iam lūcet.

32.15 Servī iam labōrant in hortō.

# Part D (Grammar Explanation)

For English speakers learning Latin, "iam" is an important temporal adverb that can mean either "now" or "already" depending on context. Key points:

1. Position in Sentence:
    - Usually appears early in the sentence
    - Often directly before the verb it modifies
    - Can appear between subject and verb for emphasis
2. Usage with Tenses:
    - With present tense: indicates current action
    - With perfect tense: indicates completed action
    - With imperfect: indicates ongoing action that had already begun
3. Differences from English:
    - More flexible placement than English "now"
    - Can combine meanings of "now" and "already"
    - No spelling or form changes regardless of position

# Part E (Cultural Context)

Understanding "iam" requires understanding Roman concepts of time:

1. Roman Time Consciousness:
    - Romans were precise about marking time
    - Daily life followed strict schedules
    - Religious observances required timing awareness
2. Usage in Daily Life:
    - Market times
    - Military schedules
    - Religious ceremonies
    - Educational routines
3. Modern Relevance:

- Similar to Spanish "ya"
- French "déjà"
- Italian "già"
- Shows Indo-European connections

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1):

**Magnus** *great* **es** *you are,* **Domine** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valde** *greatly:* **magna** *great* **virtūs** *is the power* **tua** *yours* **et** *and* **sapientiae** *of your wisdom* **tuae** *your* **nōn** *not* **est** *there is* **numerus** *number.* **Et** *And* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of your creation,* **et** *and* **homō** *man* **circumferēns** *bearing around* **mortālitātem** *mortality* **suam** *his own,* **circumferēns** *bearing around* **testimōnium** *testimony* **peccātī** *of sin* **suī** *his own* **et** *and* **testimōnium** *testimony* **quia** *that* **superbīs** *to the proud* **resistis** *you resist:* **et** *and* **tamen** *nevertheless* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of your creation.*

## Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valde: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae, et homō circumferēns mortālitātem suam, circumferēns testimōnium peccātī suī et testimōnium quia superbīs resistis: et tamen laudāre tē vult homō, aliqua portiō creātūrae tuae.

*Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, desires to praise you, even man bearing about his mortality, bearing about the testimony of his sin and the testimony that you resist the proud: and yet man, some portion of your creation, desires to praise you.*

## Part F-C (Literary Analysis)

Augustine's opening to the Confessions demonstrates the immediacy of addressing God, emphasizing the present moment through repetition and direct address. The passage shows how Latin expresses complex theological concepts through careful word choice and parallel structure.

## Part F-D (Grammatical Notes)

- Present tense verbs (es, est, vult, resistis) show immediate, eternal truths
- Parallel structure with repeated phrases
- Careful use of cases showing relationships:
    - Genitive for possession (sapientiae tuae)
    - Dative of disadvantage (superbīs)
    - Accusative for direct objects (tē)

# Genre Section: Christian Prayer

## Part A (Interleaved Text)

32.16 **Deus** *God* **iam** *now* **preces** *prayers* **nostras** *our* **audit** *hears*

32.17 **Fidelis** *the faithful one* **iam** *already* **in** *in* **ecclesiā** *church* **ōrat** *prays*

32.18 **Crux** *the cross* **sacra** *holy* **iam** *now* **in** *in* **altārī** *the altar* **stat** *stands*

32.19 **Sacerdōs** *the priest* **iam** *already* **missam** *mass* **celebrat** *celebrates*

32.20 **Monachī** *the monks* **iam** *now* **psalmōs** *psalms* **cantant** *sing*

32.21 **Campāna** *the bell* **ecclesiae** *of the church* **iam** *already* **sonat** *sounds*

32.22 **Fidēlēs** *the faithful* **iam** *now* **genua** *knees* **flectunt** *bend*

32.23 **Lūmina** *the lights* **altāris** *of the altar* **iam** *already* **ardent** *burn*

32.24 **Episcopus** *the bishop* **iam** *now* **benedīcit** *blesses* **populō** *the people*

32.25 **Chorus** *the choir* **iam** *already* **hymnōs** *hymns* **cantat** *sings*

32.26 **Peregrīnī** *the pilgrims* **iam** *now* **ad** *to* **sanctuārium** *the sanctuary* **venīunt** *come*

32.27 **Templum** *the temple* **iam** *already* **incēnsō** *with incense* **redolet** *is fragrant*

32.28 **Angelī** *angels* **iam** *now* **in** *in* **caelō** *heaven* **cantant** *sing*

32.29 **Hostia** *the host* **sacra** *holy* **iam** *already* **in** *in* **altārī** *the altar* **est** *is*

32.30 **Pāx** *peace* **Chrīstī** *of Christ* **iam** *now* **in** *in* **cordibus** *hearts* **nostrīs** *our* **regnat** *reigns*

## Part B (Complete Sentences)

32.16 Deus iam precēs nostrās audit. *God now hears our prayers.*

32.17 Fidēlis iam in ecclesiā ōrat. *The faithful one already prays in church.*

32.18 Crux sacra iam in altārī stat. *The holy cross now stands on the altar.*

32.19 Sacerdōs iam missam celebrat. *The priest already celebrates mass.*

32.20 Monachī iam psalmōs cantant. *The monks now sing psalms.*

32.21 Campāna ecclesiae iam sonat. *The church bell already sounds.*

32.22 Fidēlēs iam genua flectunt. *The faithful now bend their knees.*

32.23 Lūmina altāris iam ardent. *The altar lights already burn.*

32.24 Episcopus iam benedīcit populō. *The bishop now blesses the people.*

32.25 Chorus iam hymnōs cantat. *The choir already sings hymns.*

32.26 Peregrīnī iam ad sanctuārium venīunt. *The pilgrims now come to the sanctuary.*

32.27 Templum iam incēnsō redolet. *The temple is already fragrant with incense.*

32.28 Angelī iam in caelō cantant. *Angels now sing in heaven.*

32.29 Hostia sacra iam in altārī est. *The holy host is already on the altar.*

32.30 Pāx Chrīstī iam in cordibus nostrīs regnat. *The peace of Christ now reigns in our hearts.*

# Part C (Latin Text Only)

32.16 Deus iam precēs nostrās audit.

32.17 Fidēlis iam in ecclesiā ōrat.

32.18 Crux sacra iam in altārī stat.

32.19 Sacerdōs iam missam celebrat.

32.20 Monachī iam psalmōs cantant.

32.21 Campāna ecclesiae iam sonat.

32.22 Fidēlēs iam genua flectunt.

32.23 Lūmina altāris iam ardent.

32.24 Episcopus iam benedīcit populō.

32.25 Chorus iam hymnōs cantat.

32.26 Peregrīnī iam ad sanctuārium venīunt.

32.27 Templum iam incēnsō redolet.

32.28 Angelī iam in caelō cantant.

32.29 Hostia sacra iam in altārī est.

32.30 Pāx Chrīstī iam in cordibus nostrīs regnat.

# Part D (Grammar Notes for Genre Section)

## 1. Religious Vocabulary and Forms

A. Ecclesiastical Terms:

- ecclesia, -ae (f.): church
- sacerdōs, -ōtis (m.): priest
- episcopus, -ī (m.): bishop
- monachus, -ī (m.): monk
- fidēlis, -is (m./f.): faithful one
- peregrīnus, -ī (m.): pilgrim

B. Sacred Objects:

- crux, crucis (f.): cross
- altāre, -is (n.): altar
- hostia, -ae (f.): host
- incēnsum, -ī (n.): incense

- campāna, -ae (f.): bell

C. Religious Actions:

- ōrāre: to pray
- celebrāre: to celebrate
- benedīcere (+ dat.): to bless
- cantāre: to sing
- flectere: to bend

## 2. Case Usage in Religious Context

A. Genitive Case:

- ecclesiae (of the church)
- altāris (of the altar)
- Chrīstī (of Christ)
- Used to show possession or relationship

B. Dative Case:

- populō (to/for the people)
- Used with benedīcere to show recipient of blessing

C. Ablative Case:

- in ecclesiā (in church)
- in altārī (on the altar)
- in caelō (in heaven)
- in cordibus (in hearts)
- Used with preposition 'in' to show location

## 3. Special Features of Christian Latin

A. Word Order:

- More flexible than Classical Latin
- Often places sacred terms in emphatic positions
- Tends to place verbs last in solemn contexts

B. Vocabulary Differences:

- Some words have special Christian meanings
- New terms for Christian concepts
- Greek loanwords in religious context

## 4. Common Patterns in Prayer Language

A. Use of Present Tense:

- Expresses ongoing divine action
- Shows eternal truths
- Indicates regular liturgical actions

B. Plural Forms:

- nostrās (our) - communal aspect
- fidēlēs (the faithful) - collective worship
- cordibus nostrīs (in our hearts) - shared faith

### 5. Notes for English Speakers

A. Word Order Differences:

- Latin puts emphasis through position
- Sacred terms often come first
- More flexible than English church language

B. Verb Usage:

- Present tense more common than in English
- Fewer auxiliary verbs
- More synthetic forms

C. Cultural Context:

- Terms reflect Roman Catholic tradition
- Many words have deeper theological meaning
- Understanding enhanced by liturgical context

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# Lesson 33 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 33: Atque (and, and also)

## Introduction

Today's lesson focuses on the conjunction "atque" (and, and also), which adds information with slightly more emphasis than et. It can also mean "than" after comparatives and "as" in certain phrases like "simul atque" (as soon as).

## Part A (Interleaved English and Latin Text)

33.1 **Pater** *the father* **atque** *and* **māter** *the mother* **templum** *the temple* **intrant** *enter*

33.2 **Servus** *the slave* **cēnam** *dinner* **parat** *prepares* **atque** *and* **dominum** *the master* **vocat** *calls*

33.3 **Senātor** *the senator* **surgit** *rises* **atque** *and* **populum** *the people* **salūtat** *greets*

33.4 **Deus** *God* **benignus** *kind* **est** *is* **atque** *and* **misericors** *merciful* **est** *is*

33.5 **Sacerdōs** *the priest* **ōrat** *prays* **atque** *and* **benedīcit** *blesses*

33.6 **Lūna** *the moon* **clārior** *brighter* **atque** *than* **stellae** *the stars* **est** *is*

33.7 **Magister** *the teacher* **legit** *reads* **atque** *and* **discipulī** *the students* **audiunt** *listen*

33.8 **Campāna** *the bell* **sonat** *rings* **atque** *and* **monachī** *the monks* **cantant** *sing*

33.9 **Episcopus** *the bishop* **venit** *comes* **atque** *and* **fidēlēs** *the faithful* **docet** *teaches*

33.10 **Crūx** *the cross* **alta** *high* **atque** *and* **sancta** *holy* **stat** *stands*

33.11 **Marīa** *Mary* **pulchrior** *more beautiful* **atque** *than* **rōsa** *a rose* **est** *is*

33.12 **Simul** *as soon* **atque** *as* **lūx** *light* **appāret** *appears* **surgimus** *we rise*

33.13 **Angeli** *angels* **cantant** *sing* **atque** *and* **laudant** *praise* **Dominum** *the Lord*

33.14 **Pāx** *peace* **vēra** *true* **atque** *and* **perfecta** *perfect* **venit** *comes*

33.15 **Templum** *the temple* **novum** *new* **atque** *and* **magnificum** *magnificent* **est** *is*

# Part B (Complete Sentences)

33.1 Pater atque māter templum intrant. *The father and mother enter the temple.*

33.2 Servus cēnam parat atque dominum vocat. *The slave prepares dinner and calls the master.*

33.3 Senātor surgit atque populum salūtat. *The senator rises and greets the people.*

33.4 Deus benignus est atque misericors est. *God is kind and merciful.*

33.5 Sacerdōs ōrat atque benedīcit. *The priest prays and blesses.*

33.6 Lūna clārior atque stellae est. *The moon is brighter than the stars.*

33.7 Magister legit atque discipulī audiunt. *The teacher reads and the students listen.*

33.8 Campāna sonat atque monachī cantant. *The bell rings and the monks sing.*

33.9 Episcopus venit atque fidēlēs docet. *The bishop comes and teaches the faithful.*

33.10 Crūx alta atque sancta stat. *The high and holy cross stands.*

33.11 Marīa pulchrior atque rōsa est. *Mary is more beautiful than a rose.*

33.12 Simul atque lūx appāret surgimus. *As soon as light appears, we rise.*

33.13 Angelī cantant atque laudant Dominum. *Angels sing and praise the Lord.*

33.14 Pāx vēra atque perfecta venit. *True and perfect peace comes.*

33.15 Templum novum atque magnificum est. *The temple is new and magnificent.*

# Part C (Latin Only)

33.1 Pater atque māter templum intrant.

33.2 Servus cēnam parat atque dominum vocat.

33.3 Senātor surgit atque populum salūtat.

33.4 Deus benignus est atque misericors est.

33.5 Sacerdōs ōrat atque benedīcit.

33.6 Lūna clārior atque stellae est.

33.7 Magister legit atque discipulī audiunt.

33.8 Campāna sonat atque monachī cantant.

33.9 Episcopus venit atque fidēlēs docet.

33.10 Crūx alta atque sancta stat.

33.11 Marīa pulchrior atque rōsa est.

33.12 Simul atque lūx appāret surgimus.

33.13 Angelī cantant atque laudant Dominum.

33.14 Pāx vēra atque perfecta venit.

33.15 Templum novum atque magnificum est.

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# Part D (Grammar Explanation)

For English speakers, "atque" can be understood through these key points:

1. Basic Usage

- Functions primarily as a coordinating conjunction
- Joins words, phrases, or clauses
- Slightly more emphatic than "et"
- Often used in formal or elevated language

2. Special Uses

- After comparatives: means "than"
- In the phrase "simul atque": means "as soon as"
- Can emphasize similarity or connection more strongly than "et"

3. Word Order

- Usually appears between the items it connects
- Can start a sentence for emphasis
- Never appears at the end of a clause

4. Grammar Rules

- Does not affect the case of connected words
- Connected elements must be grammatically parallel
- Can connect any number of elements

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# Part E (Cultural Context)

For English speakers, understanding "atque" requires cultural context:

1. In Classical Latin

- More formal than "et"
- Often used in legal and religious language
- Common in poetry and elevated prose

2. In Christian Latin

- Frequently used in liturgical texts
- Important in biblical translations
- Used to emphasize divine attributes

3. Modern Relevance

- No direct English equivalent
- Helps understand formal Latin style
- Important for reading religious texts

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **atque** *and* **laudābilis** *praiseworthy* **valdē** *greatly*

## Part F-B (Complete Translation)

Magnus es, Domine, atque laudābilis valdē. *Great are you, O Lord, and greatly to be praised.*

## Part F-C (Literary Analysis)

Augustine uses "atque" to connect two essential attributes of God, emphasizing both His greatness and praiseworthiness.

## Part F-D (Grammatical Notes)

- "atque" connects two predicative adjectives
- Both adjectives agree with "Domine" (vocative case)
- Formal religious language typical of Christian Latin

# Genre Section: Liturgical Latin

# Part A (Interleaved Text)

33.16 **Sanctus** *holy* **atque** *and* **immortālis** *immortal* **Deus** *God* **miserēre** *have mercy* **nōbīs** *on us*

33.17 **Omnēs** *all* **sanctī** *saints* **atque** *and* **angelī** *angels* **ōrāte** *pray* **prō** *for* **nōbīs** *us*

33.18 **Glōria** *glory* **Patrī** *to the Father* **atque** *and* **Fīliō** *to the Son* **in** *for* **saecula** *ages*

33.19 **Lūx** *light* **vēra** *true* **atque** *and* **aetērna** *eternal* **illūminābit** *will illuminate* **fidēlēs** *the faithful*

33.20 **Pānem** *bread* **caelestem** *heavenly* **atque** *and* **calicem** *cup* **salūtis** *of salvation* **accipimus** *we receive*

33.21 **Agnus** *Lamb* **Deī** *of God* **sanctus** *holy* **atque** *and* **benedictus** *blessed* **est** *is*

33.22 **Māter** *Mother* **Deī** *of God* **clēmēns** *merciful* **atque** *and* **pīa** *faithful* **est** *is*

33.23 **Simul** *as soon* **atque** *as* **sacerdōs** *the priest* **benedīcit** *blesses* **genūa** *knees* **flectimus** *we bend*

33.24 **Crēdō** *I believe* **in** *in* **Deum** *God* **omnipotentem** *almighty* **atque** *and* **misericordem** *merciful*

33.25 **Spīritus** *Spirit* **Sanctus** *Holy* **docet** *teaches* **atque** *and* **illūminat** *illuminates* **nōs** *us*

33.26 **Cantāmus** *we sing* **psalmōs** *psalms* **atque** *and* **hymnōs** *hymns* **in** *in* **ecclēsiā** *church*

33.27 **Pāx** *peace* **Domini** *of the Lord* **sit** *may be* **semper** *always* **vōbīscum** *with you* **atque** *and* **cum** *with* **spīritū** *spirit* **tuō** *your*

33.28 **Ōrāmus** *we pray* **prō** *for* **vīvīs** *the living* **atque** *and* **dēfūnctīs** *the dead*

33.29 **Lectōr** *the reader* **legit** *reads* **epistulam** *the epistle* **atque** *and* **evangelium** *gospel* **sanctum** *holy*

33.30 **Accipite** *receive* **benedictionem** *blessing* **Deī** *of God* **omnipotentis** *almighty* **atque** *and* **clēmentis** *merciful*

# Part B (Complete Sentences)

33.16 Sanctus atque immortālis Deus miserēre nōbīs. *Holy and immortal God, have mercy on us.*

33.17 Omnēs sanctī atque angelī ōrāte prō nōbīs. *All saints and angels, pray for us.*

33.18 Glōria Patrī atque Fīliō in saecula. *Glory to the Father and to the Son forever.*

33.19 Lūx vēra atque aetērna illūminābit fidēlēs. *True and eternal light will illuminate the faithful.*

33.20 Pānem caelestem atque calicem salūtis accipimus. *We receive the heavenly bread and cup of salvation.*

33.21 Agnus Deī sanctus atque benedictus est. *The Lamb of God is holy and blessed.*

33.22 Māter Deī clēmēns atque pīa est. *The Mother of God is merciful and faithful.*

33.23 Simul atque sacerdōs benedīcit genūa flectimus. *As soon as the priest blesses, we bend our knees.*

33.24 Crēdō in Deum omnipotentem atque misericordem. *I believe in God almighty and merciful.*

33.25 Spīritus Sanctus docet atque illūminat nōs. *The Holy Spirit teaches and illuminates us.*

33.26 Cantāmus psalmōs atque hymnōs in ecclēsiā. *We sing psalms and hymns in church.*

33.27 Pāx Domini sit semper vōbīscum atque cum spīritū tuō. *The peace of the Lord be always with you and with your spirit.*

33.28 Ōrāmus prō vīvīs atque dēfūnctīs. *We pray for the living and the dead.*

33.29 Lectōr legit epistulam atque evangelium sanctum. *The reader reads the epistle and holy gospel.*

33.30 Accipite benedictionem Deī omnipotentis atque clēmentis. *Receive the blessing of God almighty and merciful.*

# Part C (Latin Only)

33.16 Sanctus atque immortālis Deus miserēre nōbīs.

33.17 Omnēs sanctī atque angelī ōrāte prō nōbīs.

33.18 Glōria Patrī atque Fīliō in saecula.

33.19 Lūx vēra atque aetērna illūminābit fidēlēs.

33.20 Pānem caelestem atque calicem salūtis accipimus.

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33.22 Māter Deī clēmēns atque pīa est.

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33.24 Crēdō in Deum omnipotentem atque misericordem.

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33.27 Pāx Domini sit semper vōbīscum atque cum spīritū tuō.

33.28 Ōrāmus prō vīvīs atque dēfūnctīs.

33.29 Lectōr legit epistulam atque evangelium sanctum.

33.30 Accipite benedictionem Deī omnipotentis atque clēmentis.

# Part D (Grammar Notes for Liturgical Usage)

1. Formal Religious Language

- "Atque" is commonly used in liturgical Latin for solemn emphasis
- Often connects pairs of divine attributes
- Used in fixed formulas and responses

2. Special Constructions

- With imperatives (e.g., "ōrāte," "accipite")
- In blessings and invocations
- Connecting parallel liturgical actions

3. Word Order in Liturgical Contexts

- More formal than conversational Latin
- Often follows traditional liturgical patterns
- May preserve archaic constructions

4. Usage Notes for English Speakers

- More formal than English "and"
- Creates rhythm in liturgical recitation
- Helps mark important paired concepts

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# Lesson 33 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 33: Atque (and, and also)

## Introduction

Today's lesson focuses on the conjunction "atque" (and, and also), which adds information with slightly more emphasis than et. It can also mean "than" after comparatives and "as" in certain phrases like "simul atque" (as soon as).

## Part A (Interleaved English and Latin Text)

33.1 **Pater** *the father* **atque** *and* **māter** *the mother* **templum** *the temple* **intrant** *enter*

33.2 **Servus** *the slave* **cēnam** *dinner* **parat** *prepares* **atque** *and* **dominum** *the master* **vocat** *calls*

33.3 **Senātor** *the senator* **surgit** *rises* **atque** *and* **populum** *the people* **salūtat** *greets*

33.4 **Deus** *God* **benignus** *kind* **est** *is* **atque** *and* **misericors** *merciful* **est** *is*

33.5 **Sacerdōs** *the priest* **ōrat** *prays* **atque** *and* **benedīcit** *blesses*

33.6 **Lūna** *the moon* **clārior** *brighter* **atque** *than* **stellae** *the stars* **est** *is*

33.7 **Magister** *the teacher* **legit** *reads* **atque** *and* **discipulī** *the students* **audiunt** *listen*

33.8 **Campāna** *the bell* **sonat** *rings* **atque** *and* **monachī** *the monks* **cantant** *sing*

33.9 **Episcopus** *the bishop* **venit** *comes* **atque** *and* **fidēlēs** *the faithful* **docet** *teaches*

33.10 **Crūx** *the cross* **alta** *high* **atque** *and* **sancta** *holy* **stat** *stands*

33.11 **Marīa** *Mary* **pulchrior** *more beautiful* **atque** *than* **rōsa** *a rose* **est** *is*

33.12 **Simul** *as soon* **atque** *as* **lūx** *light* **appāret** *appears* **surgimus** *we rise*

33.13 **Angeli** *angels* **cantant** *sing* **atque** *and* **laudant** *praise* **Dominum** *the Lord*

33.14 **Pāx** *peace* **vēra** *true* **atque** *and* **perfecta** *perfect* **venit** *comes*

33.15 **Templum** *the temple* **novum** *new* **atque** *and* **magnificum** *magnificent* **est** *is*

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# Part B (Complete Sentences)

33.1 Pater atque māter templum intrant. *The father and mother enter the temple.*

33.2 Servus cēnam parat atque dominum vocat. *The slave prepares dinner and calls the master.*

33.3 Senātor surgit atque populum salūtat. *The senator rises and greets the people.*

33.4 Deus benignus est atque misericors est. *God is kind and merciful.*

33.5 Sacerdōs ōrat atque benedīcit. *The priest prays and blesses.*

33.6 Lūna clārior atque stellae est. *The moon is brighter than the stars.*

33.7 Magister legit atque discipulī audiunt. *The teacher reads and the students listen.*

33.8 Campāna sonat atque monachī cantant. *The bell rings and the monks sing.*

33.9 Episcopus venit atque fidēlēs docet. *The bishop comes and teaches the faithful.*

33.10 Crūx alta atque sancta stat. *The high and holy cross stands.*

33.11 Marīa pulchrior atque rōsa est. *Mary is more beautiful than a rose.*

33.12 Simul atque lūx appāret surgimus. *As soon as light appears, we rise.*

33.13 Angelī cantant atque laudant Dominum. *Angels sing and praise the Lord.*

33.14 Pāx vēra atque perfecta venit. *True and perfect peace comes.*

33.15 Templum novum atque magnificum est. *The temple is new and magnificent.*

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# Part C (Latin Only)

33.1 Pater atque māter templum intrant.

33.2 Servus cēnam parat atque dominum vocat.

33.3 Senātor surgit atque populum salūtat.

33.4 Deus benignus est atque misericors est.

33.5 Sacerdōs ōrat atque benedīcit.

33.6 Lūna clārior atque stellae est.

33.7 Magister legit atque discipulī audiunt.

33.8 Campāna sonat atque monachī cantant.

33.9 Episcopus venit atque fidēlēs docet.

33.10 Crūx alta atque sancta stat.

33.11 Marīa pulchrior atque rōsa est.

33.12 Simul atque lūx appāret surgimus.

33.13 Angelī cantant atque laudant Dominum.

33.14 Pāx vēra atque perfecta venit.

33.15 Templum novum atque magnificum est.

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# Part D (Grammar Explanation)

For English speakers, "atque" can be understood through these key points:

2. Basic Usage

- Functions primarily as a coordinating conjunction
- Joins words, phrases, or clauses
- Slightly more emphatic than "et"
- Often used in formal or elevated language

2. Special Uses

- After comparatives: means "than"
- In the phrase "simul atque": means "as soon as"
- Can emphasize similarity or connection more strongly than "et"

3. Word Order

- Usually appears between the items it connects
- Can start a sentence for emphasis
- Never appears at the end of a clause

4. Grammar Rules

- Does not affect the case of connected words
- Connected elements must be grammatically parallel
- Can connect any number of elements

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# Part E (Cultural Context)

For English speakers, understanding "atque" requires cultural context:

1. In Classical Latin

- More formal than "et"
- Often used in legal and religious language

- Common in poetry and elevated prose

2. In Christian Latin

- Frequently used in liturgical texts
- Important in biblical translations
- Used to emphasize divine attributes

3. Modern Relevance

- No direct English equivalent
- Helps understand formal Latin style
- Important for reading religious texts

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **atque** *and* **laudābilis** *praiseworthy* **valdē** *greatly*

## Part F-B (Complete Translation)

Magnus es, Domine, atque laudābilis valdē. *Great are you, O Lord, and greatly to be praised.*

## Part F-C (Literary Analysis)

Augustine uses "atque" to connect two essential attributes of God, emphasizing both His greatness and praiseworthiness.

## Part F-D (Grammatical Notes)

- "atque" connects two predicative adjectives
- Both adjectives agree with "Domine" (vocative case)
- Formal religious language typical of Christian Latin

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# Genre Section: Liturgical Latin

# Part A (Interleaved Text)

33.16 **Sanctus** *holy* **atque** *and* **immortālis** *immortal* **Deus** *God* **miserēre** *have mercy* **nōbīs** *on us*

33.17 **Omnēs** *all* **sanctī** *saints* **atque** *and* **angelī** *angels* **ōrāte** *pray* **prō** *for* **nōbīs** *us*

33.18 **Glōria** *glory* **Patrī** *to the Father* **atque** *and* **Fīliō** *to the Son* **in** *for* **saecula** *ages*

33.19 **Lūx** *light* **vēra** *true* **atque** *and* **aetērna** *eternal* **illūminābit** *will illuminate* **fidēlēs** *the faithful*

33.20 **Pānem** *bread* **caelestem** *heavenly* **atque** *and* **calicem** *cup* **salūtis** *of salvation* **accipimus** *we receive*

33.21 **Agnus** *Lamb* **Deī** *of God* **sanctus** *holy* **atque** *and* **benedictus** *blessed* **est** *is*

33.22 **Māter** *Mother* **Deī** *of God* **clēmēns** *merciful* **atque** *and* **pīa** *faithful* **est** *is*

33.23 **Simul** *as soon* **atque** *as* **sacerdōs** *the priest* **benedīcit** *blesses* **genūa** *knees* **flectimus** *we bend*

33.24 **Crēdō** *I believe* **in** *in* **Deum** *God* **omnipotentem** *almighty* **atque** *and* **misericordem** *merciful*

33.25 **Spīritus** *Spirit* **Sanctus** *Holy* **docet** *teaches* **atque** *and* **illūminat** *illuminates* **nōs** *us*

33.26 **Cantāmus** *we sing* **psalmōs** *psalms* **atque** *and* **hymnōs** *hymns* **in** *in* **ecclēsiā** *church*

33.27 **Pāx** *peace* **Domini** *of the Lord* **sit** *may be* **semper** *always* **vōbīscum** *with you* **atque** *and* **cum** *with* **spīritū** *spirit* **tuō** *your*

33.28 **Ōrāmus** *we pray* **prō** *for* **vīvīs** *the living* **atque** *and* **dēfūnctīs** *the dead*

33.29 **Lectōr** *the reader* **legit** *reads* **epistulam** *the epistle* **atque** *and* **evangelium** *gospel* **sanctum** *holy*

33.30 **Accipite** *receive* **benedictionem** *blessing* **Deī** *of God* **omnipotentis** *almighty* **atque** *and* **clēmentis** *merciful*

# Part B (Complete Sentences)

33.16 Sanctus atque immortālis Deus miserēre nōbīs. *Holy and immortal God, have mercy on us.*

33.17 Omnēs sanctī atque angelī ōrāte prō nōbīs. *All saints and angels, pray for us.*

33.18 Glōria Patrī atque Fīliō in saecula. *Glory to the Father and to the Son forever.*

33.19 Lūx vēra atque aetērna illūminābit fidēlēs. *True and eternal light will illuminate the faithful.*

33.20 Pānem caelestem atque calicem salūtis accipimus. *We receive the heavenly bread and cup of salvation.*

33.21 Agnus Deī sanctus atque benedictus est. *The Lamb of God is holy and blessed.*

33.22 Māter Deī clēmēns atque pīa est. *The Mother of God is merciful and faithful.*

33.23 Simul atque sacerdōs benedīcit genūa flectimus. *As soon as the priest blesses, we bend our knees.*

33.24 Crēdō in Deum omnipotentem atque misericordem. *I believe in God almighty and merciful.*

33.25 Spīritus Sanctus docet atque illūminat nōs. *The Holy Spirit teaches and illuminates us.*

33.26 Cantāmus psalmōs atque hymnōs in ecclēsiā. *We sing psalms and hymns in church.*

33.27 Pāx Domini sit semper vōbīscum atque cum spīritū tuō. *The peace of the Lord be always with you and with your spirit.*

33.28 Ōrāmus prō vīvīs atque dēfūnctīs. *We pray for the living and the dead.*

33.29 Lectōr legit epistulam atque evangelium sanctum. *The reader reads the epistle and holy gospel.*

33.30 Accipite benedictionem Deī omnipotentis atque clēmentis. *Receive the blessing of God almighty and merciful.*

# Part C (Latin Only)

33.16 Sanctus atque immortālis Deus miserēre nōbīs.

33.17 Omnēs sanctī atque angelī ōrāte prō nōbīs.

33.18 Glōria Patrī atque Fīliō in saecula.

33.19 Lūx vēra atque aetērna illūminābit fidēlēs.

33.20 Pānem caelestem atque calicem salūtis accipimus.

33.21 Agnus Deī sanctus atque benedictus est.

33.22 Māter Deī clēmēns atque pīa est.

33.23 Simul atque sacerdōs benedīcit genūa flectimus.

33.24 Crēdō in Deum omnipotentem atque misericordem.

33.25 Spīritus Sanctus docet atque illūminat nōs.

33.26 Cantāmus psalmōs atque hymnōs in ecclēsiā.

33.27 Pāx Domini sit semper vōbīscum atque cum spīritū tuō.

33.28 Ōrāmus prō vīvīs atque dēfūnctīs.

33.29 Lectōr legit epistulam atque evangelium sanctum.

33.30 Accipite benedictionem Deī omnipotentis atque clēmentis.

# Part D (Grammar Notes for Liturgical Usage)

1. Formal Religious Language

- "Atque" is commonly used in liturgical Latin for solemn emphasis
- Often connects pairs of divine attributes
- Used in fixed formulas and responses

2. Special Constructions

- With imperatives (e.g., "ōrāte," "accipite")
- In blessings and invocations
- Connecting parallel liturgical actions

3. Word Order in Liturgical Contexts

- More formal than conversational Latin
- Often follows traditional liturgical patterns
- May preserve archaic constructions

4. Usage Notes for English Speakers

- More formal than English "and"
- Creates rhythm in liturgical recitation
- Helps mark important paired concepts

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# Lesson 35 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: alius (other, another)

## Part A (Interleaved English and Latin Text)

35.1 **Aliud** *another* **templum** *temple* **in** *in* **urbe** *the city* **est** *is*

35.2 **Pater** *father* **aliam** *another* **epistulam** *letter* **scrībit** *writes*

35.3 **Alius** *another* **magister** *teacher* **hīc** *here* **docet** *teaches*

35.4 **Magistra** *the teacher* **aliam** *another* **fābulam** *story* **nārrat** *tells*

35.5 **Aliī** *other* **puerī** *boys* **in** *in* **hortō** *garden* **lūdunt** *play*

35.6 **Aliae** *other* **puellae** *girls* **cantant** *sing* **et** *and* **saltant** *dance*

35.7 **Marcus** *Marcus* **in** *in* **aliō** *another* **locō** *place* **habitat** *lives*

35.8 **Alia** *another* **via** *road* **ad** *to* **forum** *forum* **dūcit** *leads*

35.9 **In** *in* **aliīs** *other* **terrīs** *lands* **habitant** *they live*

35.10 **Aliud** *another* **nōmen** *name* **habēre** *to have* **volō** *I wish*

35.11 **Sacerdōs** *the priest* **ad** *to* **aliam** *another* **ecclēsiam** *church* **it** *goes*

35.12 **Aliī** *others* **Latīnē** *in Latin* **loquuntur** *speak*

35.13 **Aliam** *another* **crucem** *cross* **in** *in* **parietē** *wall* **videō** *I see*

35.14 **Alius** *another* **discipulus** *student* **ōrat** *prays*

35.15 **Aliud** *another* **evangelium** *gospel* **legimus** *we read*

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## Part B (Complete Sentences)

35.1 In urbe templum aliud est. *In the city there is another temple.*

35.2 Epistulam scrībit pater aliam. *Father writes another letter.*

35.3 Hīc docet magister alius. *Here teaches another teacher.*

35.4 Fābulam magistra aliam nārrat. *The teacher tells another story.*

35.5 In hortō puerī aliī lūdunt. *In the garden other boys play.*

35.6 Cantant puellae aliae et saltant. *Other girls sing and dance.*

35.7 Habitat aliō Marcus in locō. *Marcus lives in another place.*

35.8 Ad forum via alia dūcit. *To the forum another road leads.*

35.9 Habitant in terrīs aliīs. *They live in other lands.*

35.10 Nōmen aliud habēre volō. *Another name I wish to have.*

35.11 Ad ecclēsiam aliam sacerdōs it. *To another church the priest goes.*

35.12 Latīnē aliī loquuntur. *In Latin others speak.*

35.13 In parietē crucem aliam videō. *On the wall another cross I see.*

35.14 Ōrat discipulus alius. *Prays another student.*

35.15 Evangelium aliud hodiē legimus. *Another gospel today we read.*

## Part C (Latin Only)

35.1 Aliud templum in urbe est.

35.2 Pater aliam epistulam scrībit.

35.3 Alius magister hīc docet.

35.4 Magistra aliam fābulam nārrat.

35.5 Aliī puerī in hortō lūdunt.

35.6 Aliae puellae cantant et saltant.

35.7 Marcus in aliō locō habitat.

35.8 Alia via ad forum dūcit.

35.9 In aliīs terrīs habitant.

35.10 Aliud nōmen habēre volō.

35.11 Sacerdōs ad aliam ecclēsiam it.

35.12 Aliī Latīnē loquuntur.

35.13 Aliam crucem in parietē videō.

35.14 Alius discipulus ōrat.

35.15 Aliud evangelium legimus.

# Part D (Grammar Explanation)

For English speakers learning Latin, "alius" presents some unique challenges:

1. Forms and Declension:
    - Masculine: alius (nom.), aliud (acc.), aliī (gen.), aliō (dat./abl.)
    - Feminine: alia (nom.), aliam (acc.), alius (gen.), aliae (dat.), aliā (abl.)
    - Neuter: aliud (nom./acc.), aliī (gen.), aliō (dat./abl.)
2. Key Differences from English:
    - Changes form based on gender, number, and case
    - Used as both adjective and pronoun
    - Can mean both "other" and "another"
3. Common Uses:
    - As an adjective modifying nouns
    - As a pronoun standing alone
    - In contrast with alter (the other of two)
4. Special Notes:
    - Genitive singular is aliīus (sometimes written alīus)
    - Dative singular is aliī
    - These unusual forms distinguish it from regular adjectives

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# Part E (Cultural Context)

For English speakers, understanding "alius" requires cultural context:

1. In Roman Christian Texts:
    - Used to distinguish between different gospel accounts
    - Important in theological discussions of "other" gods
    - Common in describing different churches or congregations
2. In Medieval Usage:
    - Frequently used in monastery records
    - Important in scholastic philosophy
    - Used in church chronicles
3. Modern Relevance:
    - Similar to French "autre" and Spanish "otro"
    - Helps understand Romance language development
    - Important for theological study

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Fēcistī** *you made* **nōs** *us* **ad** *for* **tē** *yourself* **et** *and* **inquiētum** *restless* **est** *is* **cor** *heart* **nostrum** *our* **dōnec** *until* **requiēscat** *it rests* **in** *in* **tē** *you*

### Part F-B (Complete Translation)

Fēcistī nōs ad tē et inquiētum est cor nostrum dōnec requiēscat in tē. *You have made us for yourself, and our heart is restless until it rests in you.*

### Part F-C (Literary Analysis)

This famous passage demonstrates Augustine's mastery of Latin prose and his profound theological insights. The direct address to God uses simple but powerful language.

### Part F-D (Grammar Notes)

- Fēcistī: perfect active indicative
- nōs: accusative plural pronoun
- inquiētum: predicate adjective
- requiēscat: present subjunctive
- cor: nominative subject
- nostrum: possessive adjective

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# Genre Section: Christian Prayers and Liturgical Texts

# Part A (Interleaved Text)

35.16 **Aliī** *other* **sanctī** *saints* **in** *in* **caelō** *heaven* **Deum** *God* **laudant** *praise*

35.17 **Aliam** *another* **ōrātiōnem** *prayer* **ad** *to* **Marīam** *Mary* **dīcimus** *we say*

35.18 **Alius** *another* **sacerdōs** *priest* **missam** *mass* **celebrat** *celebrates*

35.19 **Aliam** *another* **ecclēsiam** *church* **aedificāmus** *we build* **ad** *for* **glōriam** *glory* **Deī** *of God*

35.20 **Aliud** *another* **canticum** *song* **in** *in* **chōrō** *choir* **cantāmus** *we sing*

35.21 **Aliī** *other* **frātrēs** *brothers* **in** *in* **monastēriō** *monastery* **ōrant** *pray*

35.22 **Alia** *other* **verba** *words* **in** *in* **psalmīs** *psalms* **legimus** *we read*

35.23 **Aliud** *another* **altāre** *altar* **in** *in* **cryptā** *crypt* **est** *is*

35.24 **Aliam** *another* **crucem** *cross* **in** *in* **prōcessiōne** *procession* **portant** *they carry*

35.25 **Alia** *other* **mystēria** *mysteries* **in** *in* **līturgiā** *liturgy* **celebrāmus** *we celebrate*

35.26 **Aliī** *other* **peregrīnī** *pilgrims* **ad** *to* **sepulcrum** *tomb* **veniunt** *come*

35.27 **Aliam** *another* **reliquiam** *relic* **in** *in* **capsā** *box* **servāmus** *we preserve*

35.28 **Aliud** *another* **mīrāculum** *miracle* **in** *in* **vītā** *life* **sanctī** *of the saint* **legimus** *we read*

35.29 **Alia** *other* **festa** *feasts* **in** *in* **kalendāriō** *calendar* **notantur** *are noted*

35.30 **Aliud** *another* **sacrāmentum** *sacrament* **in** *in* **ecclēsiā** *church* **celebrātur** *is celebrated*

# Part B (Complete Sentences)

35.16 In caelō Deum sanctī aliī laudant. *In heaven God other saints praise.*

35.17 Ad Marīam ōrātiōnem aliam dīcimus. *To Mary another prayer we say.*

35.18 Missam sacerdōs alius hodiē celebrat. *Mass another priest today celebrates.*

35.19 Ad Deī glōriam ecclēsiam aliam aedificāmus. *For God's glory another church we build.*

35.20 In chōrō canticum aliud nunc cantāmus. *In the choir another song now we sing.*

35.21 In monastēriō frātrēs aliī semper ōrant. *In the monastery other brothers always pray.*

35.22 In psalmīs verba alia pie legimus. *In the psalms other words devoutly we read.*

35.23 In cryptā est altāre aliud antīquum. *In the crypt is another altar, ancient.*

35.24 Per viās crucem aliam sollemniter portant. *Through the streets another cross solemnly they carry.*

35.25 Mystēria alia in līturgiā sacra celebrāmus. *Other mysteries in the sacred liturgy we celebrate.*

35.26 Ad sepulcrum sanctum peregrīnī aliī veniunt. *To the holy tomb other pilgrims come.*

35.27 In capsā argenteā reliquiam aliam servāmus. *In a silver box another relic we preserve.*

35.28 In vītā sanctī mīrāculum aliud legimus. *In the life of the saint another miracle we read.*

35.29 In kalendāriō festa alia notantur. *In the calendar other feasts are noted.*

35.30 In ecclēsiā sacrāmentum aliud sollemniter celebrātur. *In the church another sacrament solemnly is celebrated.*

# Part C (Complete Sentences)

35.16 In caelō Deum sanctī aliī laudant. *I*

35.17 Ad Marīam ōrātiōnem aliam dīcimus.

35.18 Missam sacerdōs alius hodiē celebrat.

35.19 Ad Deī glōriam ecclēsiam aliam aedificāmus.

35.20 In chōrō canticum aliud nunc cantāmus.

35.21 In monastēriō frātrēs aliī semper ōrant.

35.22 In psalmīs verba alia pie legimus.

35.23 In cryptā est altāre aliud antīquum.

35.24 Per viās crucem aliam sollemniter portant.

35.25 Mystēria alia in līturgiā sacra celebrāmus.

35.26 Ad sepulcrum sanctum peregrīnī aliī veniunt.

35.27 In capsā argenteā reliquiam aliam servāmus.

35.28 In vītā sanctī mīrāculum aliud legimus.

35.29 In kalendāriō festa alia notantur.

35.30 In ecclēsiā sacrāmentum aliud sollemniter celebrātur.

# Part D: Grammatical Commentary

# I. Declension and Forms of alius

1. Singular Forms:
    - Masculine: alius (nom.), alium (acc.), alīus (gen.), aliī (dat.), aliō (abl.)
    - Feminine: alia (nom.), aliam (acc.), alīus (gen.), aliī (dat.), aliā (abl.)
    - Neuter: aliud (nom./acc.), alīus (gen.), aliī (dat.), aliō (abl.)
2. Plural Forms:
    - Masculine: aliī (nom.), aliōs (acc.), aliōrum (gen.), aliīs (dat./abl.)
    - Feminine: aliae (nom.), aliās (acc.), aliārum (gen.), aliīs (dat./abl.)
    - Neuter: alia (nom./acc.), aliōrum (gen.), aliīs (dat./abl.)

# II. Special Features of alius in Christian Latin

1. Position in Sentences:
    - Often postponed after its noun in liturgical formulas
    - Example: "mīrāculum aliud" rather than "aliud mīrāculum"
    - Flexible placement for emphasis in ecclesiastical prose
2. Usage with Sacred Objects:
    - Common with church furnishings: "altāre aliud"
    - With liturgical items: "crucem aliam"
    - In reference to sacred texts: "evangelium aliud"
3. Theological Applications:
    - Used to distinguish orthodox from heterodox teachings
    - In discussions of Trinity and divine persons
    - When referencing different biblical interpretations

# III. Syntactical Patterns

1. With Prepositions:
    - in + ablative: "in aliō locō"
    - ad + accusative: "ad aliam ecclēsiam"
    - Common in descriptions of church locations
2. Word Order Variations:
    - Initial position for contrast
    - Medial position for neutral statements
    - Final position for emphasis
    - Special patterns in liturgical formulas
3. Special Constructions:

- Partitive expressions: "aliī ex frātribus"
- Correlative pairs: "alius... alius..."
- With genitive of the whole

# IV. Semantic Range in Christian Contexts

1. Physical Differentiation:
    - Different churches: "alia ecclēsia"
    - Different altars: "aliud altāre"
    - Different sacred objects: "alia sacra"
2. Abstract Distinctions:
    - Different prayers: "alia ōrātiō"
    - Different mysteries: "alia mystēria"
    - Different festivals: "alia festa"
3. Personal Reference:
    - Other priests: "aliī sacerdōtēs"
    - Other faithful: "aliī fidēlēs"
    - Other saints: "aliī sānctī"

# V. Comparison with Classical Usage

1. Changes in Post-Classical Period:
    - More frequent use in abstract contexts
    - Extended religious meanings
    - New fixed phrases in liturgical Latin
2. Retained Classical Features:
    - Basic declension patterns
    - Core meaning of "other/another"
    - Fundamental syntactic rules
3. Medieval Developments:
    - New technical meanings in scholastic Latin
    - Special uses in canon law
    - Formulaic expressions in liturgy

# VI. Common Errors to Avoid

1. Form Distinctions:
    - Not confusing aliud/alius
    - Maintaining gender agreement
    - Proper case usage
2. Usage Guidelines:
    - Proper position in liturgical formulas
    - Correct application in theological contexts
    - Appropriate register for church Latin
3. Specific Cautions:
    - Not confusing with alter

- Maintaining proper agreement
- Using correct case after prepositions

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# Lesson 36 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 36: Rēs (thing)

## Introduction

Today we study the noun "rēs, reī" (feminine), meaning "thing, matter, affair." This important word forms many common phrases like rēs pūblica (republic/commonwealth) and rēs familiāris (family property/estate).

## Part A (Interleaved English and Latin Text)

36.1 **haec** *this* **rēs** *thing* **magna** *great* **est** *is*

36.2 **illam** *that* **rem** *thing* **videō** *I see* **in** *in* **forō** *the forum*

36.3 **multae** *many* **rēs** *things* **in** *in* **templō** *the temple* **sunt** *are*

36.4 **dē** *about* **hāc** *this* **rē** *thing* **loquitur** *he speaks*

36.5 **rēs** *things* **novae** *new* **semper** *always* **accidunt** *happen*

36.6 **rēs** *affairs* **pūblicae** *public* **difficilēs** *difficult* **sunt** *are*

36.7 **eius** *his* **rēs** *property* **familiāris** *family* **magna** *great* **est** *is*

36.8 **ad** *to* **rem** *the matter* **venī** *I came*

36.9 **rēs** *matters* **mīlitārēs** *military* **tractāmus** *we handle*

36.10 **propter** *because of* **hanc** *this* **rem** *thing* **laetus** *happy* **sum** *I am*

36.11 **omnēs** *all* **rēs** *things* **parātae** *prepared* **sunt** *are*

36.12 **bonae** *good* **reī** *for the thing* **studet** *he strives*

36.13 **multās** *many* **rēs** *things* **gessimus** *we accomplished*

36.14 **in** *in* **omnī** *every* **rē** *matter* **cōnsulimus** *we deliberate*

36.15 **rēs** *affairs* **domesticae** *domestic* **curāmus** *we manage*

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## Part B (Complete Sentences)

36.1 Haec rēs magna est. *This thing is great.*

36.2 Illam rem in forō videō. *I see that thing in the forum.*

36.3 Multae rēs in templō sunt. *Many things are in the temple.*

36.4 Dē hāc rē loquitur. *He speaks about this matter.*

36.5 Rēs novae semper accidunt. *New things always happen.*

36.6 Rēs pūblicae difficilēs sunt. *Public affairs are difficult.*

36.7 Eius rēs familiāris magna est. *His family property is great.*

36.8 Ad rem venī. *I came to the point.*

36.9 Rēs mīlitārēs tractāmus. *We handle military matters.*

36.10 Propter hanc rem laetus sum. *I am happy because of this thing.*

36.11 Omnēs rēs parātae sunt. *All things are prepared.*

36.12 Bonae reī studet. *He strives for the good thing.*

36.13 Multās rēs gessimus. *We accomplished many things.*

36.14 In omnī rē cōnsulimus. *We deliberate in every matter.*

36.15 Rēs domesticae curāmus. *We manage domestic affairs.*

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# Part C (Latin Only)

36.1 Haec rēs magna est.

36.2 Illam rem in forō videō.

36.3 Multae rēs in templō sunt.

36.4 Dē hāc rē loquitur.

36.5 Rēs novae semper accidunt.

36.6 Rēs pūblicae difficilēs sunt.

36.7 Eius rēs familiāris magna est.

36.8 Ad rem venī.

36.9 Rēs mīlitārēs tractāmus.

36.10 Propter hanc rem laetus sum.

36.11 Omnēs rēs parātae sunt.

36.12 Bonae reī studet.

36.13 Multās rēs gessimus.

36.14 In omnī rē cōnsulimus.

36.15 Rēs domesticae curāmus.

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# Part D (Grammar Explanation)

"Rēs" is a fifth declension noun with these important features for English speakers:

1. Forms:
    - Nominative singular: rēs
    - Genitive singular: reī
    - Dative singular: reī
    - Accusative singular: rem
    - Ablative singular: rē
    - Nominative plural: rēs
    - Genitive plural: rērum
    - Dative plural: rēbus
    - Accusative plural: rēs
    - Ablative plural: rēbus
2. Key Points:
    - It's feminine gender (like most 5th declension nouns)
    - The stem vowel "ē" changes to "e" in certain cases
    - Nominative and accusative plural look identical to nominative singular
    - Often used in fixed phrases with adjectives
3. Common Uses:
    - Abstract concepts
    - Concrete objects
    - Situations or circumstances
    - Events or happenings
    - Property or possessions
    - Affairs or matters

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# Part E (Cultural Context)

For English speakers, understanding "rēs" requires grasping several cultural concepts:

1. Roman Practicality:
    - Romans valued concrete terminology
    - "Rēs" reflects their practical approach to describing the world
    - Used in both everyday and formal contexts
2. Legal Language:
    - Important in Roman law
    - Used in property descriptions
    - Critical in political terminology (rēs pūblica)
3. Modern Connections:
    - English "real" (from rēs)
    - "Republic" (from rēs pūblica)
    - Legal terms like "res judicata"

4. Cultural Impact:
    - Central to Roman thought
    - Shapes Western legal tradition
    - Influences modern terminology

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's "Dē Rē Pūblicā":

**Est** *is* **igitur** *therefore* **rēs** *thing* **pūblica** *public* **rēs** *affair* **populī** *of the people*

## Part F-B (Complete Translation)

Est igitur rēs pūblica rēs populī. *Therefore the republic is the affair of the people.*

## Part F-C (Literary Analysis)

Cicero's definition became fundamental to Western political thought. He uses "rēs" twice to emphasize the public nature of government.

## Part F-D (Grammatical Notes)

- First "rēs": nominative singular (subject)
- Second "rēs": nominative singular (predicate nominative)
- "populī": genitive singular showing possession
- "pūblica": feminine adjective agreeing with "rēs"

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# Genre Section: Christian Theological Writing

# Part A (Interleaved Text)

36.16 **rēs** *things* **dīvīnae** *divine* **mentēs** *minds* **nostrās** *our* **elevant** *lift up*

36.17 **dē** *about* **rēbus** *things* **caelestibus** *heavenly* **meditāmur** *we meditate*

36.18 **omnēs** *all* **rēs** *things* **ā** *by* **Deō** *God* **creātae** *created* **sunt** *are*

36.19 **rēs** *matters* **sacrae** *sacred* **magnā** *with great* **cūrā** *care* **tractandae** *to be handled* **sunt** *are*

36.20 **in** *in* **rēbus** *matters* **fidēī** *of faith* **certī** *certain* **sumus** *we are*

36.21 **propter** *because of* **hanc** *this* **rem** *thing* **grātiās** *thanks* **Deō** *to God* **agimus** *we give*

36.22 **rēs** *affairs* **ecclēsiae** *of the church* **bene** *well* **administrantur** *are administered*

36.23 **ad** *to* **rēs** *things* **spirituālēs** *spiritual* **animōs** *minds* **convertimus** *we turn*

36.24 **haec** *this* **rēs** *matter* **in** *in* **librīs** *books* **sacrīs** *sacred* **scrīpta** *written* **est** *is*

36.25 **rēs** *things* **aeternae** *eternal* **semper** *always* **manent** *remain*

36.26 **prō** *for* **rēbus** *things* **dīvīnīs** *divine* **ōrāmus** *we pray*

36.27 **rēs** *affairs* **monasteriī** *of the monastery* **cūrāmus** *we care for*

36.28 **dē** *about* **rēbus** *matters* **angelōrum** *of angels* **scrībit** *he writes*

36.29 **illae** *those* **rēs** *things* **mīrābilēs** *wonderful* **ā** *by* **sanctīs** *saints* **factae** *done* **sunt** *are*

36.30 **rēs** *things* **temporālēs** *temporal* **relinquimus** *we leave behind*

# Part B (Complete Sentences)

36.16 Rēs dīvīnae mentēs nostrās elevant. *Divine things lift up our minds.*

36.17 Dē rēbus caelestibus meditāmur. *We meditate on heavenly things.*

36.18 Omnēs rēs ā Deō creātae sunt. *All things are created by God.*

36.19 Rēs sacrae magnā cūrā tractandae sunt. *Sacred matters must be handled with great care.*

36.20 In rēbus fidēī certī sumus. *We are certain in matters of faith.*

36.21 Propter hanc rem grātiās Deō agimus. *Because of this thing we give thanks to God.*

36.22 Rēs ecclēsiae bene administrantur. *The affairs of the church are well administered.*

36.23 Ad rēs spirituālēs animōs convertimus. *We turn our minds to spiritual things.*

36.24 Haec rēs in librīs sacrīs scrīpta est. *This matter is written in the sacred books.*

36.25 Rēs aeternae semper manent. *Eternal things always remain.*

36.26 Prō rēbus dīvīnīs ōrāmus. *We pray for divine things.*

36.27 Rēs monasteriī cūrāmus. *We care for the affairs of the monastery.*

36.28 Dē rēbus angelōrum scrībit. *He writes about matters of angels.*

36.29 Illae rēs mīrābilēs ā sanctīs factae sunt. *Those wonderful things were done by the saints.*

36.30 Rēs temporālēs relinquimus. *We leave behind temporal things.*

# Part C (Latin Only)

36.16 Rēs dīvīnae mentēs nostrās elevant.

36.17 Dē rēbus caelestibus meditāmur.

36.18 Omnēs rēs ā Deō creātae sunt.

36.19 Rēs sacrae magnā cūrā tractandae sunt.

36.20 In rēbus fidēī certī sumus.

36.21 Propter hanc rem grātiās Deō agimus.

36.22 Rēs ecclēsiae bene administrantur.

36.23 Ad rēs spirituālēs animōs convertimus.

36.24 Haec rēs in librīs sacrīs scrīpta est.

36.25 Rēs aeternae semper manent.

36.26 Prō rēbus dīvīnīs ōrāmus.

36.27 Rēs monasteriī cūrāmus.

36.28 Dē rēbus angelōrum scrībit.

36.29 Illae rēs mīrābilēs ā sanctīs factae sunt.

36.30 Rēs temporālēs relinquimus.

# Part D (Grammar Notes for Genre Section)

1. Religious Adjectives with Rēs:
    - dīvīnae (divine)
    - sacrae (sacred)
    - caelestēs (heavenly)
    - aeternae (eternal)
    - temporālēs (temporal)
    - spirituālēs (spiritual)
    - mīrābilēs (wonderful)
2. Common Case Uses in Religious Context:
    - Ablative with dē for topics of meditation/writing
    - Ablative with ā/ab for divine agency
    - Accusative with ad for spiritual goals
    - Genitive for possession by religious institutions
3. Verb Forms Commonly Used:
    - Passive periphrastic: tractandae sunt (must be handled)
    - Perfect passive: creātae sunt (were created)
    - Present active: meditāmur (we meditate)
    - Present passive: administrantur (are administered)
4. Religious Vocabulary Patterns:
    - Abstract concepts: rēs dīvīnae, rēs aeternae
    - Institutional matters: rēs ecclēsiae, rēs monasteriī
    - Spiritual practices: rēs sacrae, rēs spirituālēs
5. Special Theological Uses:
    - Contrast between rēs temporālēs and rēs aeternae
    - Use with sanctī (saints) and angelī (angels)
    - Reference to sacred texts and divine acts
    - Expression of religious duties and obligations
6. Word Order in Religious Texts:
    - Often more formal than secular Latin
    - Tendency to place sacred terms in emphatic positions
    - Use of chiasmus and other rhetorical devices
    - Placement of rēs to emphasize divine vs. worldly matters

# Lesson 37 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson: Latin Verb habeō (have, hold)

## Introduction

Today we study the verb habeō (to have, to hold), one of the most common verbs in Latin. This second conjugation verb is essential for expressing possession and states of being.

## Part A (Interleaved English and Latin Text)

37.1 **Mīles** *the soldier* **gladium** *sword* **habet** *has*

37.2 **Puer** *the boy* **librum** *book* **magnum** *large* **habet** *has*

37.3 **Fēmina** *the woman* **rosam** *rose* **pulchram** *beautiful* **habet** *has*

37.4 **Agricola** *the farmer* **multōs** *many* **agrōs** *fields* **habet** *has*

37.5 **Templum** *the temple* **magnās** *large* **columnās** *columns* **habet** *has*

37.6 **Rex** *the king* **magnum** *great* **imperium** *power* **habet** *has*

37.7 **Māter** *mother* **fīlium** *son* **bonum** *good* **habet** *has*

37.8 **Pastor** *the shepherd* **multās** *many* **ovēs** *sheep* **habet** *has*

37.9 **Poēta** *the poet* **carmina** *poems* **nova** *new* **habet** *has*

37.10 **Puella** *the girl* **speculum** *mirror* **parvum** *small* **habet** *has*

37.11 **Magister** *the teacher* **multōs** *many* **discipulōs** *students* **habet** *has*

37.12 **Urbs** *the city* **altōs** *high* **mūrōs** *walls* **habet** *has*

37.13 **Mercātor** *the merchant* **multam** *much* **pecūniam** *money* **habet** *has*

37.14 **Senātor** *the senator* **vīllam** *villa* **pulchram** *beautiful* **habet** *has*

37.15 **Sacerdōs** *the priest* **librum** *book* **sacrum** *sacred* **habet** *has*

## Part B (Complete Sentences)

37.1 Mīles gladium habet. *The soldier has a sword.*

37.2 Librum magnum puer habet. *The boy has a large book.*

37.3 Pulchram rosam fēmina habet. *The woman has a beautiful rose.*

37.4 Agricola agrōs multōs habet. *The farmer has many fields.*

37.5 Magnās columnās templum habet. *The temple has large columns.*

37.6 Imperium magnum rex habet. *The king has great power.*

37.7 Māter fīlium bonum habet. *Mother has a good son.*

37.8 Multās ovēs pastor habet. *The shepherd has many sheep.*

37.9 Nova carmina poēta habet. *The poet has new poems.*

37.10 Speculum parvum puella habet. *The girl has a small mirror.*

37.11 Magister discipulōs multōs habet. *The teacher has many students.*

37.12 Altōs mūrōs urbs habet. *The city has high walls.*

37.13 Pecūniam multam mercātor habet. *The merchant has much money.*

37.14 Vīllam pulchram senātor habet. *The senator has a beautiful villa.*

37.15 Librum sacrum sacerdōs habet. *The priest has a sacred book.*

# Part C (Latin Only)

37.1 Mīles gladium habet.

37.2 Librum magnum puer habet.

37.3 Pulchram rosam fēmina habet.

37.4 Agricola agrōs multōs habet.

37.5 Magnās columnās templum habet.

37.6 Imperium magnum rex habet.

37.7 Māter fīlium bonum habet.

37.8 Multās ovēs pastor habet.

37.9 Nova carmina poēta habet.

37.10 Speculum parvum puella habet.

37.11 Magister discipulōs multōs habet.

37.12 Altōs mūrōs urbs habet.

37.13 Pecūniam multam mercātor habet.

37.14 Vīllam pulchram senātor habet.

37.15 Librum sacrum sacerdōs habet.

# Part D (Grammar Explanation)

For English speakers, habeō is similar to our verb "to have" but with important differences:

1. Principal Parts:
    - habeō (present: I have)
    - habēre (infinitive: to have)
    - habuī (perfect: I had)
    - habitum (supine)
2. Present Tense Conjugation:
    - habeō - I have
    - habēs - you have
    - habet - he/she/it has
    - habēmus - we have
    - habētis - you (pl.) have
    - habent - they have
3. Key Grammar Points:
    - Second conjugation verb (characterized by -ēre infinitive)
    - Takes direct object in accusative case
    - Can be used literally (physical possession) or figuratively (qualities, characteristics)
4. Word Order:
    - Flexible, as shown in our examples
    - Often Subject-Object-Verb, but varies for emphasis

# Part E (Cultural Context)

For English speakers, understanding habeō requires cultural context:

1. Roman Concepts of Possession:
    - Different from modern ownership
    - Included both material and abstract possession
    - Important in legal and social contexts
2. Social Implications:
    - What different classes could "have"
    - Relationship to status
    - Religious and cultural significance
3. Historical Development:
    - Evolution into Romance languages
    - Connection to modern "have" verbs
    - Role in Latin literature

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's Confessions (1.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **et** *and* **laudābilem** *praiseworthy* **nimis** *exceedingly* **habes** *you have* **virtūtem** *power*

### Part F-B (Complete Translation)

Magnus es, Domine, et laudābilem nimis habes virtūtem. *Great are you, O Lord, and exceedingly praiseworthy power you have.*

### Part F-C (Literary Analysis)

Augustine uses habeō to express divine attributes, showing how the verb can convey both possession and essential qualities.

### Part F-D (Grammatical Notes)

- habes: second person singular present
- virtūtem: accusative singular, direct object
- laudābilem: accusative singular adjective modifying virtūtem

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## Genre Section: Christian Prayer

## Part A (Interleaved Text)

37.16 **Deus** *God* **misericordiam** *mercy* **magnam** *great* **habet** *has* **ergā** *toward* **nōs** *us*

37.17 **Sanctī** *the saints* **magnam** *great* **grātiam** *grace* **habent** *have* **apud** *with* **Deum** *God*

37.18 **Ecclesia** *the Church* **multōs** *many* **fīliōs** *children* **fidēlēs** *faithful* **habet** *has*

37.19 **Sacerdōs** *the priest* **hostiam** *host* **sacram** *sacred* **in** *in* **manibus** *hands* **habet** *has*

37.20 **Papa** *the Pope* **clāvēs** *keys* **rēgnī** *of the kingdom* **caelōrum** *of heaven* **habet** *has*

37.21 **Monachī** *the monks* **librōs** *books* **antīquōs** *ancient* **in** *in* **bibliothēcā** *library* **habent** *have*

37.22 **Beātī** *blessed ones* **vītam** *life* **aeternam** *eternal* **habent** *have*

37.23 **Crūx** *the cross* **magnam** *great* **virtūtem** *power* **habet** *has*

37.24 **Parvulī** *little children* **angelōs** *angels* **custōdēs** *guardian* **habent** *have*

37.25 **Maria** *Mary* **grātiam** *grace* **plēnam** *full* **habet** *has*

37.26 **Episcopus** *the bishop* **baculum** *staff* **pastōrālem** *pastoral* **habet** *has*

37.27 **Martyrēs** *martyrs* **corōnam** *crown* **glōriae** *of glory* **habent** *have*

37.28 **Abbās** *the abbot* **regulam** *rule* **sanctam** *holy* **habet** *has*

37.29 **Fidēlēs** *the faithful* **spem** *hope* **vītae** *of life* **aeternae** *eternal* **habent** *have*

37.30 **Christus** *Christ* **clāvēs** *keys* **mortis** *of death* **et** *and* **īnfernī** *of hell* **habet** *has*

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## Part B (Complete Sentences)

37.16 Deus misericordiam magnam ergā nōs habet. *God has great mercy toward us.*

37.17 Magnam grātiam sanctī apud Deum habent. *The saints have great grace with God.*

37.18 Ecclesia fīliōs fidēlēs multōs habet. *The Church has many faithful children.*

37.19 Sacerdōs hostiam sacram in manibus habet. *The priest has the sacred host in his hands.*

37.20 Papa clāvēs rēgnī caelōrum habet. *The Pope has the keys of the kingdom of heaven.*

37.21 Monachī librōs antīquōs in bibliothēcā habent. *The monks have ancient books in the library.*

37.22 Beātī vītam aeternam habent. *The blessed ones have eternal life.*

37.23 Crūx magnam virtūtem habet. *The cross has great power.*

37.24 Parvulī angelōs custōdēs habent. *Little children have guardian angels.*

37.25 Maria grātiam plēnam habet. *Mary has full grace.*

37.26 Episcopus baculum pastōrālem habet. *The bishop has a pastoral staff.*

37.27 Martyrēs corōnam glōriae habent. *Martyrs have a crown of glory.*

37.28 Abbās regulam sanctam habet. *The abbot has a holy rule.*

37.29 Fidēlēs spem vītae aeternae habent. *The faithful have hope of eternal life.*

37.30 Christus clāvēs mortis et īnfernī habet. *Christ has the keys of death and hell.*

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## Part C (Latin Only)

37.16 Deus misericordiam magnam ergā nōs habet.

37.17 Magnam grātiam sanctī apud Deum habent.

37.18 Ecclesia fīliōs fidēlēs multōs habet.

37.19 Sacerdōs hostiam sacram in manibus habet.

37.20 Papa clāvēs rēgnī caelōrum habet.

37.21 Monachī librōs antīquōs in bibliothēcā habent.

37.22 Beātī vītam aeternam habent.

37.23 Crūx magnam virtūtem habet.

37.24 Parvulī angelōs custōdēs habent.

37.25 Maria grātiam plēnam habet.

37.26 Episcopus baculum pastōrālem habet.

37.27 Martyrēs corōnam glōriae habent.

37.28 Abbās regulam sanctam habet.

37.29 Fidēlēs spem vītae aeternae habent.

37.30 Christus clāvēs mortis et īnfernī habet.

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## Part D (Detailed Grammar Analysis for Religious Usage of habēre)

1. Special Uses of habēre in Christian Latin:
    - Expressing spiritual qualities (grātiam habēre)
    - Denoting divine attributes (virtūtem habēre)
    - Indicating ecclesiastical authority (clāvēs habēre)
    - Showing religious possession (regulam habēre)
2. Constructions with habēre:
    - With abstract nouns: misericordiam habēre
    - With concrete sacred objects: hostiam habēre
    - In spiritual relationships: angelōs custōdēs habēre
    - Expressing divine power: clāvēs mortis habēre
3. Specialized Grammar Features:
    - Accusative of spiritual qualities
    - Genitives of specification with habēre
    - Use of habēre with religious titles
    - Habēre in liturgical formulas
4. Word Order in Religious Texts:
    - More formal than classical usage
    - Object often precedes habēre
    - Emphasis patterns for divine subjects
    - Placement of sacred terms
5. Important Religious Vocabulary with habēre:
    - Sacred objects: hostia, crux, baculum
    - Divine qualities: grātia, misericordia, virtūs
    - Religious authority: clāvēs, imperium
    - Spiritual gifts: vīta aeterna, corōna glōriae
6. Comparison with Classical Usage:
    - More abstract meanings
    - Greater use with spiritual concepts
    - Special liturgical formulas
    - Modified word order for reverence

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# Lesson 38 The Latinum Institute Ecclesiastical Latin Reading Course

# Latin Lesson: Animus (Spirit, Mind)

# Part A (Interleaved English and Latin Text)

38.1 **Fortis** *brave* **animus** *spirit* **mīlitis** *of the soldier* **in** *in* **proeliō** *battle* **clārus** *famous* **est** *is*

38.2 **Magnus** *great* **animus** *spirit* **populum** *the people* **ad** *to* **arma** *arms* **vocat** *calls*

38.3 **Noster** *our* **magister** *teacher* **animum** *mind* **discipulōrum** *of the students* **sapientem** *wise* **facit** *makes*

38.4 **In** *in* **animō** *mind* **meō** *my* **multa** *many* **verba** *words* **sunt** *are*

38.5 **Bonus** *good* **pater** *father* **animum** *spirit* **fīliī** *of his son* **laudat** *praises*

38.6 **Per** *through* **animum** *mind* **sapientia** *wisdom* **semper** *always* **fluit** *flows*

38.7 **Animī** *minds* **virōrum** *of men* **sapientium** *wise* **librōs** *books* **amant** *love*

38.8 **Ad** *to* **animum** *mind* **tuum** *your* **haec** *these* **verba** *words* **dīcō** *I speak*

38.9 **Animō** *with mind* **attentō** *attentive* **puer** *boy* **magistrum** *teacher* **audit** *hears*

38.10 **Aeger** *sick* **animus** *mind* **requiem** *rest* **petit** *seeks*

38.11 **Magnus** *great* **animus** *spirit* **mala** *evils* **tempora** *times* **vincit** *conquers*

38.12 **Propter** *because of* **animum** *spirit* **fortem** *brave* **hostēs** *enemies* **timent** *fear*

38.13 **Cum** *with* **animō** *spirit* **laetō** *happy* **cantant** *they sing* **et** *and* **saltant** *dance*

38.14 **Animī** *spirits* **iuvenum** *of young men* **gaudia** *joys* **vītae** *of life* **capiunt** *seize*

38.15 **Ex** *from* **animō** *mind* **sapientī** *wise* **cōnsilia** *advice* **bona** *good* **veniunt** *come*

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# Part B (Complete Sentences)

38.1 Fortis animus mīlitis in proeliō clārus est. *The brave spirit of the soldier is famous in battle.*

38.2 Magnus animus populum ad arma vocat. *A great spirit calls the people to arms.*

38.3 Noster magister animum discipulōrum sapientem facit. *Our teacher makes the mind of the students wise.*

38.4 In animō meō multa verba sunt. *In my mind are many words.*

38.5 Bonus pater animum fīliī laudat. *The good father praises the spirit of his son.*

38.6 Per animum sapientia semper fluit. *Through the mind wisdom always flows.*

38.7 Animī virōrum sapientium librōs amant. *The minds of wise men love books.*

38.8 Ad animum tuum haec verba dīcō. *To your mind I speak these words.*

38.9 Animō attentō puer magistrum audit. *With attentive mind the boy hears the teacher.*

38.10 Aeger animus requiem petit. *The sick mind seeks rest.*

38.11 Magnus animus mala tempora vincit. *A great spirit conquers evil times.*

38.12 Propter animum fortem hostēs timent. *Because of the brave spirit, the enemies fear.*

38.13 Cum animō laetō cantant et saltant. *With happy spirit they sing and dance.*

38.14 Animī iuvenum gaudia vītae capiunt. *The spirits of young men seize the joys of life.*

38.15 Ex animō sapientī cōnsilia bona veniunt. *From a wise mind come good advice.*

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# Part C (Latin Text Only)

38.1 Fortis animus mīlitis in proeliō clārus est.

38.2 Magnus animus populum ad arma vocat.

38.3 Noster magister animum discipulōrum sapientem facit.

38.4 In animō meō multa verba sunt.

38.5 Bonus pater animum fīliī laudat.

38.6 Per animum sapientia semper fluit.

38.7 Animī virōrum sapientium librōs amant.

38.8 Ad animum tuum haec verba dīcō.

38.9 Animō attentō puer magistrum audit.

38.10 Aeger animus requiem petit.

38.11 Magnus animus mala tempora vincit.

38.12 Propter animum fortem hostēs timent.

38.13 Cum animō laetō cantant et saltant.

38.14 Animī iuvenum gaudia vītae capiunt.

38.15 Ex animō sapientī cōnsilia bona veniunt.

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# Part D (Grammar Explanation)

For English speakers learning Latin, understanding "animus" requires attention to several key grammatical points:

1. Declension Pattern:
    - "Animus" is a masculine noun of the second declension
    - Nominative singular: animus
    - Genitive singular: animī
    - Dative singular: animō
    - Accusative singular: animum
    - Ablative singular: animō

    - Plural forms follow regular second declension patterns
2. Case Usage in Our Examples:
    - Nominative as subject (38.1): "fortis animus"
    - Accusative as direct object (38.3): "animum discipulōrum"
    - Ablative with prepositions (38.4): "in animō"
    - Ablative of manner (38.9): "animō attentō"
3. Common Prepositions Used:
    - in + ablative: "in animō" (in the mind)
    - ad + accusative: "ad animum" (to the mind)
    - cum + ablative: "cum animō" (with the mind/spirit)
    - ex + ablative: "ex animō" (from the mind)
4. Important for English Speakers:
    - Unlike English "mind/spirit," animus changes form based on its function
    - Word order is more flexible than English
    - Adjectives must agree with animus in gender, number, and case

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# Part E (Cultural Context)

For English speakers, understanding "animus" requires cultural context:

1. Roman Concept:
    - More than just "mind" or "spirit"
    - Represented the seat of consciousness and character
    - Connected to Roman ideas of virtue and courage
2. Christian Adaptation:
    - Early Christian writers used animus in discussing the soul
    - Distinguished from corpus (body) in theological writings
    - Important in discussions of moral character
3. Educational Context:
    - Central to Roman educational philosophy
    - Training the animus was key to character development
    - Connected to ideas of wisdom and learning
4. Modern Relevance:
    - Influences English words like "animate," "unanimous"
    - Important for understanding classical and medieval texts
    - Key concept in Western philosophical tradition

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (Book 1.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly* **magnus** *great* **virtūs** *strength* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus** *number* **et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō** *man* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your* **et** *and* **homō** *man* **circumferēns** *bearing around* **mortālitātem** *mortality* **suam** *his own* **circumferēns** *bearing around* **testimōnium** *witness* **peccātī** *of sin* **suī** *his own* **et** *and* **testimōnium** *witness* **quia** *that* **superbīs** *to the proud* **resistis** *you resist* **et** *and* **tamen** *nevertheless* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō** *man* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your*

### Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua, et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae, et homō circumferēns mortālitātem suam, circumferēns testimōnium peccātī suī et testimōnium quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō creātūrae tuae.

*Great are you, O Lord, and greatly to be praised: great is your power, and of your wisdom there is no number. And man, some portion of your creation, wishes to praise you, even man bearing about his mortality, bearing witness of his sin and witness that you resist the proud; and yet man, some portion of your creation, wishes to praise you.*

### Part F-C (Analysis)

This passage demonstrates the Christian use of Latin to express profound theological and philosophical concepts. Augustine uses repetition and parallel structure to emphasize human mortality and divine greatness.

### Part F-D (Grammar Notes)

- "Magnus" modifies "Domine" in vocative case
- "Laudābilis" is nominative predicate adjective
- Gerund "circumferēns" shows continuous action
- "Creātūrae tuae" is genitive of possession

# Genre Section: Christian Meditation

# Part A (Interleaved Text)

38.16 **Pius** *devout* **animus** *mind* **ad** *to* **Deum** *God* **semper** *always* **sē** *itself* **vertit** *turns*

38.17 **In** *in* **animō** *mind* **meō** *my* **grātiam** *grace* **tuam** *your* **sentiō** *I feel* **Domine** *O Lord*

38.18 **Spiritum** *spirit* **Sanctum** *Holy* **in** *in* **animōs** *minds* **nostrōs** *our* **effunde** *pour out* **Pater** *Father*

38.19 **Ex** *from* **intimō** *inmost* **animō** *mind* **preces** *prayers* **ad** *to* **caelum** *heaven* **mittō** *I send*

38.20 **Purifica** *purify* **animum** *mind* **meum** *my* **ab** *from* **omnī** *all* **peccātō** *sin* **Deus** *God*

38.21 **Animus** *mind* **fidelis** *faithful* **in** *in* **Dominō** *the Lord* **gaudet** *rejoices*

38.22 **Per** *through* **animum** *mind* **purum** *pure* **lūx** *light* **dīvīna** *divine* **splendet** *shines*

38.23 **Beātus** *blessed* **animus** *mind* **quī** *which* **in** *in* **Deō** *God* **pācem** *peace* **invenit** *finds*

38.24 **Sanctus** *holy* **Spīritus** *Spirit* **animum** *mind* **nostrum** *our* **templum** *temple* **facit** *makes*

38.25 **In** *in* **animīs** *minds* **piōrum** *of the pious* **caritas** *love* **Chrīstī** *of Christ* **habitat** *dwells*

38.26 **Grātia** *grace* **Deī** *of God* **animum** *mind* **humanum** *human* **renovat** *renews*

38.27 **Ad** *to* **animum** *mind* **contritum** *contrite* **misericordia** *mercy* **Deī** *of God* **dēscendit** *descends*

*38.28* **Angelī** *angels* **sanctī** *holy* **animōs** *minds* **fidelium** *of the faithful* **custōdiunt** *guard*

38.29 **Animus** *mind* **meditāns** *meditating* **mysteria** *mysteries* **Deī** *of God* **contemplātur** *contemplates*

38.30 **Perpetua** *eternal* **lūx** *light* **animōs** *minds* **servōrum** *of servants* **Deī** *of God* **illūminat** *illuminates*

# Part B (Complete Sentences)

38.16 Pius animus ad Deum semper sē vertit. *The devout mind always turns itself to God.*

38.17 In animō meō grātiam tuam sentiō, Domine. *In my mind I feel your grace, O Lord.*

38.18 Spiritum Sanctum in animōs nostrōs effunde, Pater. *Pour out the Holy Spirit into our minds, Father.*

38.19 Ex intimō animō preces ad caelum mittō. *From my inmost mind I send prayers to heaven.*

38.20 Purifica animum meum ab omnī peccātō, Deus. *Purify my mind from all sin, O God.*

38.21 Animus fidelis in Dominō gaudet. *The faithful mind rejoices in the Lord.*

38.22 Per animum purum lūx dīvīna splendet. *Through the pure mind divine light shines.*

38.23 Beātus animus quī in Deō pācem invenit. *Blessed is the mind which finds peace in God.*

38.24 Sanctus Spīritus animum nostrum templum facit. *The Holy Spirit makes our mind a temple.*

38.25 In animīs piōrum caritas Chrīstī habitat. *In the minds of the pious the love of Christ dwells.*

38.26 Grātia Deī animum humanum renovat. *The grace of God renews the human mind.*

38.27 Ad animum contritum misericordia Deī dēscendit. *To the contrite mind God's mercy descends.*

38.28 Angelī sanctī animōs fidelium custōdiunt. *Holy angels guard the minds of the faithful.*

38.29 Animus meditāns mysteria Deī contemplātur. *The mind meditating contemplates the mysteries of God.*

38.30 Perpetua lūx animōs servōrum Deī illūminat. *Eternal light illuminates the minds of God's servants.*

# Part C (Latin Text Only)

38.16 Pius animus ad Deum semper sē vertit.

38.17 In animō meō grātiam tuam sentiō, Domine.

38.18 Spiritum Sanctum in animōs nostrōs effunde, Pater.

38.19 Ex intimō animō preces ad caelum mittō.

38.20 Purifica animum meum ab omnī peccātō, Deus.

38.21 Animus fidelis in Dominō gaudet.

38.22 Per animum purum lūx dīvīna splendet.

38.23 Beātus animus quī in Deō pācem invenit.

38.24 Sanctus Spīritus animum nostrum templum facit.

38.25 In animīs piōrum caritas Chrīstī habitat.

38.26 Grātia Deī animum humanum renovat.

38.27 Ad animum contritum misericordia Deī dēscendit.

38.28 Angelī sanctī animōs fidelium custōdiunt.

38.29 Animus meditāns mysteria Deī contemplātur.

38.30 Perpetua lūx animōs servōrum Deī illūminat.

# Part D (Grammar Explanation)

The Christian meditation genre shows several important grammatical features:

1. Religious Vocabulary:
    - Deus, Deī (God) - 2nd declension
    - Angelus, angelī (angel) - 2nd declension
    - Mystērium, mystēriī (mystery) - 2nd declension neuter
    - Spīritus, spīritūs (Spirit) - 4th declension
2. Case Usage:
    - Genitive of possession: "servōrum Deī" (of God's servants)
    - Accusative direct objects: "animōs fidelium" (the minds of the faithful)
    - Ablative of means: "grātiā Deī" (by God's grace)
3. Present Participles:
    - "meditāns" - present active participle agreeing with "animus"
    - Shows simultaneous action with main verb
4. Religious Formulas:
    - Vocative case for addressing God: "Domine" (O Lord)
    - Use of reverential plurals
    - Specialized Christian Latin vocabulary
5. Common Patterns:
    - Abstract nouns in religious context
    - Metaphorical use of concrete terms

- Emphasis on internal spiritual states

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# Lesson 39 The Latinum Institute Ecclesiastical Latin Reading Course

## Ecclesiastical Latin Lesson: Meus -a -um (my)

## Part A (Interleaved English and Latin)

39.1 **Deus** *God* **meus** *my* **et** *and* **omnia** *all things* **est** *is*

39.2 **In** *in* **meā** *my* **ecclesiā** *church* **orō** *I pray*

39.3 **Pater** *Father* **meus** *my* **caelestis** *heavenly* **mē** *me* **vocat** *calls*

39.4 **Ad** *to* **meam** *my* **crucem** *cross* **veniō** *I come*

39.5 **Cor** *heart* **meum** *my* **ad** *to* **Dominum** *the Lord* **levō** *I lift up*

39.6 **Angelus** *angel* **meus** *my* **custōs** *guardian* **mē** *me* **dēfendit** *defends*

39.7 **In** *in* **meō** *my* **psalteriō** *psalter* **cantō** *I sing*

39.8 **Meam** *my* **fidem** *faith* **in** *in* **Christō** *Christ* **pōnō** *I place*

39.9 **Cum** *with* **meīs** *my* **frātribus** *brothers* **missam** *mass* **celebrō** *I celebrate*

39.10 **Abbās** *abbot* **meam** *my* **regulam** *rule* **docet** *teaches*

39.11 **In** *in* **meō** *my* **monasteriō** *monastery* **labōrō** *I work*

39.12 **Meam** *my* **cēllam** *cell* **in** *in* **pāce** *peace* **habitō** *I inhabit*

39.13 **Ad** *to* **meum** *my* **altāre** *altar* **accēdō** *I approach*

39.14 **Meum** *my* **breviārium** *breviary* **legō** *I read*

39.15 **Spīritus** *Spirit* **Sānctus** *Holy* **meum** *my* **cor** *heart* **reget** *guides*

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## Part B (Complete Sentences)

39.1 Deus meus et omnia est. *My God is my all.*

39.2 In meā ecclesiā orō. *I pray in my church.*

39.3 Pater meus caelestis mē vocat. *My heavenly Father calls me.*

39.4 Ad meam crucem veniō. *I come to my cross.*

39.5 Cor meum ad Dominum levō. *I lift up my heart to the Lord.*

39.6 Angelus meus custōs mē dēfendit. *My guardian angel defends me.*

39.7 In meō psalteriō cantō. *I sing in my psalter.*

39.8 Meam fidem in Christō pōnō. *I place my faith in Christ.*

39.9 Cum meīs frātribus missam celebrō. *I celebrate mass with my brothers.*

39.10 Abbās meam regulam docet. *The abbot teaches my rule.*

39.11 In meō monasteriō labōrō. *I work in my monastery.*

39.12 Meam cēllam in pāce habitō. *I inhabit my cell in peace.*

39.13 Ad meum altāre accēdō. *I approach my altar.*

39.14 Meum breviārium legō. *I read my breviary.*

39.15 Spīritus Sānctus meum cor reget. *The Holy Spirit guides my heart.*

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# Part C (Latin Only)

39.1 Deus meus et omnia est.

39.2 In meā ecclesiā orō.

39.3 Pater meus caelestis mē vocat.

39.4 Ad meam crucem veniō.

39.5 Cor meum ad Dominum levō.

39.6 Angelus meus custōs mē dēfendit.

39.7 In meō psalteriō cantō.

39.8 Meam fidem in Christō pōnō.

39.9 Cum meīs frātribus missam celebrō.

39.10 Abbās meam regulam docet.

39.11 In meō monasteriō labōrō.

39.12 Meam cēllam in pāce habitō.

39.13 Ad meum altāre accēdō.

39.14 Meum breviārium legō.

39.15 Spīritus Sānctus meum cor reget.

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## Part D (Grammar Explanation)

The possessive adjective "meus, mea, meum" (my) is used extensively in ecclesiastical Latin, particularly in prayers, liturgical texts, and spiritual writings. Understanding its forms and usage is crucial for reading Christian Latin texts.

Key Grammar Points:

1. Declension:
    - Follows first/second declension adjective patterns
    - Must agree with the noun it modifies in gender, number, and case
    - Masculine: meus, meī, meō, meum, meō
    - Feminine: mea, meae, meae, meam, meā
    - Neuter: meum, meī, meō, meum, meō
2. Position:
    - Can appear before or after its noun
    - Often placed after the noun in liturgical Latin
    - Position may affect emphasis
3. Special Uses in Ecclesiastical Latin:
    - Vocative case: "Deus meus" (My God!)
    - Fixed phrases: "cor meum" (my heart) in prayers
    - Liturgical formulas: "Dominus meus et Deus meus" (My Lord and my God)

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# Part E (Cultural Context)

The use of "meus" in ecclesiastical Latin reflects important aspects of Christian spirituality and monastic life:

1. Personal Relationship with God:
    - Direct address to God: "Deus meus" emphasizes personal devotion
    - Expressions of individual faith and commitment
    - Reflection of Augustine's intimate style in "Confessions"
2. Monastic Context:
    - References to personal possessions (limited in monastery)
    - Cell, breviary, psalter as essential items
    - Relationship with spiritual guides and community
3. Liturgical Usage:
    - Responses in Mass: "Et cum spiritu tuo"
    - Personal prayers and devotions
    - Psalm recitation and Divine Office
4. Medieval Development:
    - Influence of mystical writings
    - Personal devotional literature
    - Monastic customaries and rules

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's Confessions (I.1):

**Magnus** *great* **es** *you are*, **Domine** *O Lord,* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly*: **magna** *great* **virtūs** *power* **tua** *your* **et** *and* **sapientiae** *of wisdom* **tuae** *your* **nōn** *not* **est** *is* **numerus** *number.* **Et** *and* **laudāre** *to praise* **tē** *you* **vult** *wishes* **homō** *man,* **aliqua** *some* **portiō** *portion* **creātūrae** *of creation* **tuae** *your.*

## Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē: magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae.

*Great are you, O Lord, and greatly to be praised: great is your power and of your wisdom there is no number. And man, some portion of your creation, wishes to praise you.*

## Part F-C (Literary Analysis)

Augustine's use of possessive adjectives creates an intimate dialogue between the soul and God. The parallel structure with "tua/tuae" emphasizes the relationship between Creator and created.

## Part F-D (Grammatical Notes)

- "Domine" - vocative case for direct address
- "tua" - nominative feminine agreeing with "virtūs"
- "tuae" - genitive feminine agreeing with "sapientiae"
- "creātūrae tuae" - genitive construction showing possession

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# Genre Section: Medieval Prayers

## Part A (Interleaved Text)

39.16 **Deus** *God* **meus** *my* **et** *and* **Pater** *Father* **meus** *my,* **in** *in* **manūs** *hands* **tuās** *your* **spīritum** *spirit* **meum** *my* **commendō** *I commend*

39.17 **Angele** *Angel* **Deī** *of God,* **quī** *who* **custōs** *guardian* **es** *are* **meus** *my,* **mē** *me* **tibi** *to you* **commissum** *committed* **pietāte** *with devotion* **supernā** *heavenly* **custōdī** *guard*

39.18 **Meum** *my* **cor** *heart* **et** *and* **mea** *my* **anima** *soul* **in** *in* **Dominō** *the Lord* **requiēscunt** *rest*

39.19 **Sancta** *Holy* **Maria** *Mary,* **Māter** *Mother* **Deī** *of God,* **orā** *pray* **prō** *for* **meā** *my* **salūte** *salvation*

39.20 **In** *in* **manū** *hand* **tuā** *your,* **Domine** *Lord,* **omnia** *all things* **mea** *my* **pōnō** *I place*

39.21 **Meam** *my* **cōnsciemtiam** *conscience* **mundā** *cleanse* **et** *and* **purificā** *purify,* **Deus** *God* **omnipotēns** *almighty*

39.22 **Sub** *under* **tuā** *your* **prōtectiōne** *protection* **meum** *my* **corpus** *body* **et** *my* **meam** *my* **animam** *soul* **pōnō** *I place*

39.23 **Pater** *Father* **mī** *my* **caelestis** *heavenly,* **ad** *to* **tē** *you* **venīre** *to come* **dēsīderō** *I desire*

39.24 **Sānctificā** *sanctify* **meam** *my* **mentem** *mind* **et** *and* **meum** *my* **cor** *heart,* **Spīritus** *Spirit* **Sāncte** *Holy*

39.25 **In** *in* **meīs** *my* **tribulātiōnibus** *troubles* **ad** *to* **tē** *you,* **Domine** *Lord,* **clāmō** *I cry out*

39.26 **Meum** *my* **templum** *temple* **et** *and* **meum** *my* **refugium** *refuge* **es** *you are,* **Christe** *Christ* **Redemptor** *Redeemer*

39.27 **Suscipe** *receive* **meās** *my* **precēs** *prayers* **et** *and* **meam** *my* **paenitentiam** *penitence,* **Pater** *Father* **misericors** *merciful*

39.28 **Per** *through* **meam** *my* **cōnfessiōnem** *confession* **et** *and* **contrītiōnem** *contrition* **salvā** *save* **mē** *me,* **Domine** *Lord*

39.29 **In** *in* **meō** *my* **ultimō** *final* **diē** *day* **miserere** *have mercy* **meī** *on me,* **Iēsū** *Jesus* **bone** *good*

39.30 **Aurēs** *ears* **tuae** *your* **ad** *to* **meam** *my* **supplicātiōnem** *supplication*

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# Part B (Complete Sentences)

39.16 Deus meus et Pater meus, in manūs tuās spīritum meum commendō. *My God and my Father, into your hands I commend my spirit.*

39.17 Angele Deī, quī custōs es meus, mē tibi commissum pietāte supernā custōdī. *Angel of God, who are my guardian, guard me who am committed to you with heavenly devotion.*

39.18 Meum cor et mea anima in Dominō requiēscunt. *My heart and my soul rest in the Lord.*

39.19 Sancta Maria, Māter Deī, orā prō meā salūte. *Holy Mary, Mother of God, pray for my salvation.*

39.20 In manū tuā, Domine, omnia mea pōnō. *In your hand, Lord, I place all my things.*

39.21 Meam cōnscientiam mundā et purificā, Deus omnipotēns. *Cleanse and purify my conscience, almighty God.*

39.22 Sub tuā prōtectiōne meum corpus et meam animam pōnō. *Under your protection I place my body and my soul.*

39.23 Pater mī caelestis, ad tē venīre dēsīderō. *My heavenly Father, I desire to come to you.*

39.24 Sānctificā meam mentem et meum cor, Spīritus Sāncte. *Sanctify my mind and my heart, Holy Spirit.*

39.25 In meīs tribulātiōnibus ad tē, Domine, clāmō. *In my troubles I cry out to you, Lord.*

39.26 Meum templum et meum refugium es, Christe Redemptor. *You are my temple and my refuge, Christ the Redeemer.*

39.27 Suscipe meās precēs et meam paenitentiam, Pater misericors. *Receive my prayers and my penitence, merciful Father.*

39.28 Per meam cōnfessiōnem et contrītiōnem salvā mē, Domine. *Through my confession and contrition save me, Lord.*

39.29 In meō ultimō diē miserere meī, Iēsū bone. *On my final day have mercy on me, good Jesus.*

39.30 Aurēs tuae ad meam supplicātiōnem. *Your ears [attend] to my supplication.*

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# Part C (Latin Only)

39.16 Deus meus et Pater meus, in manūs tuās spīritum meum commendō.

39.17 Angele Deī, quī custōs es meus, mē tibi commissum pietāte supernā custōdī.

39.18 Meum cor et mea anima in Dominō requiēscunt.

39.19 Sancta Maria, Māter Deī, orā prō meā salūte.

39.20 In manū tuā, Domine, omnia mea pōnō.

39.21 Meam cōnscientiam mundā et purificā, Deus omnipotēns.

39.22 Sub tuā prōtectiōne meum corpus et meam animam pōnō.

39.23 Pater mī caelestis, ad tē venīre dēsīderō.

39.24 Sānctificā meam mentem et meum cor, Spīritus Sāncte.

39.25 In meīs tribulātiōnibus ad tē, Domine, clāmō.

39.26 Meum templum et meum refugium es, Christe Redemptor.

39.27 Suscipe meās precēs et meam paenitentiam, Pater misericors.

39.28 Per meam cōnfessiōnem et contrītiōnem salvā mē, Domine.

39.29 In meō ultimō diē miserere meī, Iēsū bone.

39.30 Aurēs tuae ad meam supplicātiōnem.

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# Part D (Grammar Explanation)

In Medieval prayer texts, "meus" exhibits several specialized uses and patterns:

1. Vocative Constructions:
    - "Pater mī" uses special vocative form "mī"
    - Often paired with religious titles and names
    - Expresses intimate relationship with divine persons
2. Word Order Patterns:
    - "meus" often follows the noun in formal prayer language
    - Position can indicate emphasis or devotional tone
    - Multiple possessives may be interwoven for rhetorical effect
3. Common Prayer Formulas:
    - Fixed expressions: "Deus meus et Pater meus"
    - Parallel constructions: "meum corpus et meam animam"
    - Liturgical patterns: "in meīs tribulātiōnibus"
4. Special Features of Medieval Prayer Language:
    - Frequent use of abstract nouns with "meus"
    - Pairing of physical and spiritual terms
    - Emphasis on personal relationship through possessives
5. Case Usage in Prayer Context:
    - Ablative in phrases of manner: "pietāte supernā"
    - Accusative for objects of devotion: "meam supplicātiōnem"
    - Genitive in expressions of mercy: "miserere meī"

# Lesson 40 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson: Deus, -ī m.; Dea -ae f. (god; goddess)

## Part A (Interleaved English and Latin Text)

40.1 **Deus** *God* **hominem** *man* **creat** *creates*

40.2 **Magnus** *great* **deus** *god* **caelum** *heaven* **et** *and* **terram** *earth* **regit** *rules*

40.3 **Ad** *to* **templum** *temple* **deī** *of god* **ambulāmus** *we walk*

40.4 **Sacerdōs** *priest* **deō** *to god* **sacrificium** *sacrifice* **offert** *offers*

40.5 **Populus** *people* **deum** *god* **laudat** *praises*

40.6 **Deī** *gods* **Rōmānī** *Roman* **multī** *many* **sunt** *are*

40.7 **Templa** *temples* **deōrum** *of gods* **magna** *great* **sunt** *are*

40.8 **Pater** *father* **deīs** *to gods* **grātiās** *thanks* **agit** *gives*

40.9 **Virī** *men* **deōs** *gods* **timent** *fear*

40.10 **Christiānī** *Christians* **cum** *with* **deīs** *gods* **falsīs** *false* **pugnant** *fight*

40.11 **Dea** *goddess* **lūnam** *moon* **regit** *rules*

40.12 **Templum** *temple* **deae** *of goddess* **pulchrum** *beautiful* **est** *is*

40.13 **Virgō** *virgin* **deae** *to goddess* **flōrēs** *flowers* **dat** *gives*

40.14 **Poēta** *poet* **deam** *goddess* **cantat** *sings of*

40.15 **Cum** *with* **deā** *goddess* **loquitur** *speaks*

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# Part B (Complete Sentences)

40.1 Deus hominem creat. *God creates man.*

40.2 Magnus deus caelum et terram regit. *The great god rules heaven and earth.*

40.3 Ad templum deī ambulāmus. *We walk to the temple of god.*

40.4 Sacerdōs deō sacrificium offert. *The priest offers a sacrifice to god.*

40.5 Populus deum laudat. *The people praise god.*

40.6 Deī Rōmānī multī sunt. *There are many Roman gods.*

40.7 Templa deōrum magna sunt. *The temples of the gods are great.*

40.8 Pater deīs grātiās agit. *Father gives thanks to the gods.*

40.9 Virī deōs timent. *Men fear the gods.*

40.10 Christiānī cum deīs falsīs pugnant. *Christians fight with false gods.*

40.11 Dea lūnam regit. *The goddess rules the moon.*

40.12 Templum deae pulchrum est. *The temple of the goddess is beautiful.*

40.13 Virgō deae flōrēs dat. *The virgin gives flowers to the goddess.*

40.14 Poēta deam cantat. *The poet sings of the goddess.*

40.15 Cum deā loquitur. *He speaks with the goddess.*

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# Part C (Latin Text Only)

40.1 Deus hominem creat.

40.2 Magnus deus caelum et terram regit.

40.3 Ad templum deī ambulāmus.

40.4 Sacerdōs deō sacrificium offert.

40.5 Populus deum laudat.

40.6 Deī Rōmānī multī sunt.

40.7 Templa deōrum magna sunt.

40.8 Pater deīs grātiās agit.

40.9 Virī deōs timent.

40.10 Christiānī cum deīs falsīs pugnant.

40.11 Dea lūnam regit.

40.12 Templum deae pulchrum est.

40.13 Virgō deae flōrēs dat.

40.14 Poēta deam cantat.

40.15 Cum deā loquitur.

# Part D (Grammar Explanation)

For English speakers learning Latin, understanding the declension of "deus/dea" is crucial:

1. Masculine "deus" (2nd declension with some irregularities):
    - Singular:
        - Nominative: deus
        - Genitive: deī
        - Dative: deō
        - Accusative: deum
        - Ablative: deō
    - Plural:
        - Nominative: deī
        - Genitive: deōrum
        - Dative: deīs
        - Accusative: deōs
        - Ablative: deīs
2. Feminine "dea" (1st declension):
    - Singular:
        - Nominative: dea
        - Genitive: deae
        - Dative: deae
        - Accusative: deam
        - Ablative: deā
    - Plural:
        - Nominative: deae
        - Genitive: deārum
        - Dative: deīs/deābus
        - Accusative: deās
        - Ablative: deīs/deābus

Note for English speakers: Unlike English, Latin distinguishes grammatical gender and has different forms for male and female deities.

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# Part E (Cultural Context)

For English speakers, understanding the Roman concept of deity requires several key cultural insights:

1. Polytheistic Background:
    - Romans worshipped many gods
    - Each deity had specific domains and responsibilities
    - Different from modern monotheistic religions
2. Christian Transformation:
    - Transition from pagan "deus/dea" to Christian "Deus"
    - Capitalization indicates the one God
    - Change in meaning and significance
3. Modern Understanding:
    - Historical vs. religious usage
    - Literary references
    - Cultural impact

This helps English speakers bridge the cultural gap between ancient and modern religious concepts.

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly*

## Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē. *Great are you, O Lord, and greatly to be praised.*

## Part F-C (Literary Analysis)

Augustine uses the vocative "Domine" to address God directly, showing the Christian transformation of the classical "deus" concept.

## Part F-D (Grammatical Notes)

- "Magnus" - nominative masculine singular adjective
- "es" - 2nd person singular of sum
- "Domine" - vocative of Dominus
- "laudābilis" - nominative masculine singular adjective
- "valdē" - adverb intensifying laudābilis

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# Genre Section: Christian Hymns

# Part A (Interleaved Text)

40.16 **Deus** *God* **omnipotēns** *almighty* **caelum** *heaven* **et** *and* **terram** *earth* **gubernat** *governs*

40.17 **Sanctus** *holy* **Deus** *God* **in** *in* **altō** *high* **habitāns** *dwelling* **laudēs** *praises* **nostrās** *our* **audit** *hears*

40.18 **Pater** *Father* **et** *and* **Fīlius** *Son* **et** *and* **Spīritus** *Spirit* **Sanctus** *Holy* **ūnus** *one* **Deus** *God* **est** *is*

40.19 **Servī** *servants* **Deī** *of God* **in** *in* **templō** *temple* **cantant** *sing* **et** *and* **ōrant** *pray*

40.20 **Angelī** *angels* **Deō** *to God* **in** *in* **caelō** *heaven* **semper** *always* **serviant** *serve*

40.21 **Mīsericors** *merciful* **Deus** *God* **peccāta** *sins* **nostra** *our* **ignōscit** *forgives*

40.22 **Grātiam** *grace* **Deī** *of God* **in** *in* **cordibus** *hearts* **nostrīs** *our* **sentīmus** *we feel*

40.23 **Ad** *to* **Deum** *God* **omnēs** *all* **gentēs** *nations* **venient** *will come*

40.24 **Verbum** *Word* **Deī** *of God* **in** *in* **cordibus** *hearts* **nostrīs** *our* **manēbit** *will remain*

40.25 **Sacerdōtēs** *priests* **Deō** *to God* **sacrificia** *sacrifices* **sancta** *holy* **offerunt** *offer*

40.26 **Deō** *to God* **grātiās** *thanks* **prō** *for* **dōnīs** *gifts* **suīs** *His* **agimus** *we give*

40.27 **Spīritus** *Spirit* **Deī** *of God* **super** *upon* **aquās** *waters* **movēbātur** *was moving*

40.28 **Crēdimus** *we believe* **in** *in* **Deum** *God* **Patrem** *Father* **omnipotēntem** *almighty*

40.29 **Laus** *praise* **et** *and* **glōria** *glory* **Deō** *to God* **in** *in* **aeternum** *forever* **sit** *may be*

40.30 **Deus** *God* **lūx** *light* **et** *and* **salūs** *salvation* **nostra** *our* **est** *is*

# Part B (Complete Sentences)

40.16 Deus omnipotēns caelum et terram gubernat. *Almighty God governs heaven and earth.*

40.17 Sanctus Deus in altō habitāns laudēs nostrās audit. *Holy God dwelling on high hears our praises.*

40.18 Pater et Fīlius et Spīritus Sanctus ūnus Deus est. *Father and Son and Holy Spirit is one God.*

40.19 Servī Deī in templō cantant et ōrant. *The servants of God sing and pray in the temple.*

40.20 Angelī Deō in caelō semper serviant. *May the angels always serve God in heaven.*

40.21 Mīsericors Deus peccāta nostra ignōscit. *Merciful God forgives our sins.*

40.22 Grātiam Deī in cordibus nostrīs sentīmus. *We feel God's grace in our hearts.*

40.23 Ad Deum omnēs gentēs venient. *All nations will come to God.*

40.24 Verbum Deī in cordibus nostrīs manēbit. *The Word of God will remain in our hearts.*

40.25 Sacerdōtēs Deō sacrificia sancta offerunt. *The priests offer holy sacrifices to God.*

40.26 Deō grātiās prō dōnīs suīs agimus. *We give thanks to God for His gifts.*

40.27 Spīritus Deī super aquās movēbātur. *The Spirit of God was moving upon the waters.*

40.28 Crēdimus in Deum Patrem omnipotēntem. *We believe in God the Father almighty.*

40.29 Laus et glōria Deō in aeternum sit. *May praise and glory be to God forever.*

40.30 Deus lūx et salūs nostra est. *God is our light and salvation.*

# Part C (Latin Text Only)

40.16 Deus omnipotēns caelum et terram gubernat.

40.17 Sanctus Deus in altō habitāns laudēs nostrās audit.

40.18 Pater et Fīlius et Spīritus Sanctus ūnus Deus est.

40.19 Servī Deī in templō cantant et ōrant.

40.20 Angelī Deō in caelō semper serviant.

40.21 Mīsericors Deus peccāta nostra ignōscit.

40.22 Grātiam Deī in cordibus nostrīs sentīmus.

40.23 Ad Deum omnēs gentēs venient.

40.24 Verbum Deī in cordibus nostrīs manēbit.

40.25 Sacerdōtēs Deō sacrificia sancta offerunt.

40.26 Deō grātiās prō dōnīs suīs agimus.

40.27 Spīritus Deī super aquās movēbātur.

40.28 Crēdimus in Deum Patrem omnipotēntem.

40.29 Laus et glōria Deō in aeternum sit.

40.30 Deus lūx et salūs nostra est.

# Part D (Grammar Explanation)

Christian hymns employ several distinctive grammatical features:

1. Vocative Case Usage:
    - Direct address to God
    - Special forms for certain words
    - Often paired with imperatives
2. Subjunctive Mood:
    - Expressing wishes and prayers
    - In purpose clauses
    - With certain religious formulae
3. Religious Vocabulary:
    - Technical theological terms
    - Greek loanwords

- Special Christian Latin developments

4. Notable Constructions:
    - Relative clauses of characteristic
    - Ablative absolute
    - Gerundive of obligation

Examples from our texts show these features in authentic context.

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# Lesson 41 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: multus -a -um (much, many)

## Part A (Interleaved English and Latin Text)

41.1 **multī** *many* **virī** *men* **in** *in* **forō** *the forum* **sunt** *are*

41.2 **puella** *the girl* **multōs** *many* **librōs** *books* **habet** *has*

41.3 **magister** *the teacher* **multā** *with much* **cum** *with* **sapientiā** *wisdom* **docet** *teaches*

41.4 **multae** *many* **fēminae** *women* **ad** *to* **templum** *the temple* **veniunt** *come*

41.5 **pater** *father* **fīliō** *to his son* **multa** *many* **dōna** *gifts* **dat** *gives*

41.6 **in** *in* **viā** *the road* **multōs** *many* **mīlitēs** *soldiers* **videō** *I see*

41.7 **sacerdōs** *the priest* **multās** *many* **prēcēs** *prayers* **dīcit** *says*

41.8 **multum** *much* **labōrem** *work* **hodiē** *today* **habemus** *we have*

41.9 **senātor** *the senator* **cum** *with* **multīs** *many* **amīcīs** *friends* **ambulat** *walks*

41.10 **multae** *many* **stellae** *stars* **in** *in* **caelō** *the sky* **lūcent** *shine*

41.11 **rex** *the king* **multā** *with much* **glōriā** *glory* **rēgnat** *reigns*

41.12 **discipulī** *the students* **multōs** *many* **versūs** *verses* **legunt** *read*

41.13 **in** *in* **hortō** *the garden* **multī** *many* **flōrēs** *flowers* **sunt** *are*

41.14 **poēta** *the poet* **multa** *many* **carmina** *songs* **scrībit** *writes*

41.15 **multae** *many* **nāvēs** *ships* **in** *in* **portū** *the harbor* **manent** *remain*

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## Part B (Complete Sentences)

41.1 Multī virī in forō sunt. *Many men are in the forum.*

41.2 Puella multōs librōs habet. *The girl has many books.*

41.3 Magister multā cum sapientiā docet. *The teacher teaches with much wisdom.*

41.4 Multae fēminae ad templum veniunt. *Many women come to the temple.*

41.5 Pater fīliō multa dōna dat. *Father gives many gifts to his son.*

41.6 In viā multōs mīlitēs videō. *I see many soldiers on the road.*

41.7 Sacerdōs multās prēcēs dīcit. *The priest says many prayers.*

41.8 Multum labōrem hodiē habemus. *We have much work today.*

41.9 Senātor cum multīs amīcīs ambulat. *The senator walks with many friends.*

41.10 Multae stellae in caelō lūcent. *Many stars shine in the sky.*

41.11 Rex multā glōriā rēgnat. *The king reigns with much glory.*

41.12 Discipulī multōs versūs legunt. *The students read many verses.*

41.13 In hortō multī flōrēs sunt. *In the garden there are many flowers.*

41.14 Poēta multa carmina scrībit. *The poet writes many songs.*

41.15 Multae nāvēs in portū manent. *Many ships remain in the harbor.*

# Part C (Latin Only)

41.1 Multī virī in forō sunt.

41.2 Puella multōs librōs habet.

41.3 Magister multā cum sapientiā docet.

41.4 Multae fēminae ad templum veniunt.

41.5 Pater fīliō multa dōna dat.

41.6 In viā multōs mīlitēs videō.

41.7 Sacerdōs multās prēcēs dīcit.

41.8 Multum labōrem hodiē habemus.

41.9 Senātor cum multīs amīcīs ambulat.

41.10 Multae stellae in caelō lūcent.

41.11 Rex multā glōriā rēgnat.

41.12 Discipulī multōs versūs legunt.

41.13 In hortō multī flōrēs sunt.

41.14 Poēta multa carmina scrībit.

41.15 Multae nāvēs in portū manent.

# Part D (Grammar Explanation)

The adjective "multus, -a, -um" is a first/second declension adjective meaning "much, many." Key points for English speakers:

1. Forms and Agreement:
    - Masculine forms: multus (nom. sing.), multī (nom. pl.), multum (acc. sing.), multōs (acc. pl.)
    - Feminine forms: multa (nom. sing.), multae (nom. pl.), multam (acc. sing.), multās (acc. pl.)
    - Neuter forms: multum (nom./acc. sing.), multa (nom./acc. pl.)
2. Usage:
    - Plural forms (multī, multae, multa) mean "many"
    - Singular forms (multus, multa, multum) mean "much"
    - Must agree with its noun in gender, number, and case
3. Common Constructions:
    - With ablative of manner: multā cum sapientiā (with much wisdom)
    - As attributive adjective: multī virī (many men)
    - With abstract nouns in singular: multa glōria (much glory)
4. Word Order:
    - Can precede or follow its noun
    - Often placed before for emphasis

# Part E (Cultural Context)

Understanding "multus" in Roman culture requires appreciating:

1. Roman Emphasis on Quantity:
    - Romans valued abundance in many areas
    - Multiple gods, offerings, and prayers were common
    - Large numbers showed power and influence
2. Social Context:
    - Having many friends (multī amīcī) indicated social status
    - Multiple gifts (multa dōna) showed generosity
    - Many books (multī librī) suggested education and culture
3. Religious Significance:
    - Multiple prayers (multae prēcēs) were part of ritual
    - Many offerings showed proper religious observance
    - Abundance was seen as divine favor
4. Educational Practice:
    - Learning many verses (multī versūs)
    - Much study (multum studium)
    - Multiple exercises and readings

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1):

**Multae** *many* **et** *and* **magnae** *great* **sunt** *are* **virtūtēs** *virtues* **tuae** *your* **Domine** *O Lord*

## Part F-B (Complete Translation)

Multae et magnae sunt virtūtēs tuae, Domine. *Many and great are your virtues, O Lord.*

## Part F-C (Literary Analysis)

Augustine uses "multae" to emphasize the abundance of God's virtues, pairing it with "magnae" (great) for rhetorical effect. The placement of "multae" at the beginning emphasizes the quantity.

## Part F-D (Grammatical Notes)

- "Multae" feminine plural nominative agreeing with "virtūtēs"
- Coordinate adjectives "multae et magnae"
- Word order emphasizes the adjectives
- Vocative "Domine" typical of Christian prayer

# Genre Section: Christian Hymns and Prayers

# Part A (Interleaved Text)

41.16 **Deus** *God* **multās** *many* **grātiās** *graces* **fidēlibus** *to the faithful* **dat** *gives*

41.17 **multī** *many* **sanctī** *saints* **in** *in* **caelō** *heaven* **Deum** *God* **laudant** *praise*

41.18 **ecclesia** *the church* **multās** *many* **ōrātiōnēs** *prayers* **offert** *offers*

41.19 **multī** *many* **fidēlēs** *faithful ones* **ad** *to* **missam** *Mass* **veniunt** *come*

41.20 **sacerdōs** *the priest* **multā** *with much* **pietāte** *piety* **celebrat** *celebrates*

41.21 **multae** *many* **vocēs** *voices* **hymnum** *the hymn* **cantant** *sing*

41.22 **angelī** *angels* **multās** *many* **benedīctiōnēs** *blessings* **ferunt** *bring*

41.23 **in** *in* **multīs** *many* **ecclesiīs** *churches* **campanae** *bells* **sonant** *sound*

41.24 **multī** *many* **peregrīnī** *pilgrims* **ad** *to* **sanctuārium** *the sanctuary* **ambulant** *walk*

41.25 **multae** *many* **candēlae** *candles* **ante** *before* **altāre** *the altar* **ārdent** *burn*

41.26 **episcopus** *the bishop* **multīs** *to many* **benedīcit** *blesses* **fidēlibus** *faithful ones*

41.27 **multae** *many* **reliquiae** *relics* **in** *in* **templō** *the temple* **sunt** *are*

41.28 **chorus** *the choir* **multōs** *many* **psalmōs** *psalms* **cantat** *sings*

41.29 **monachī** *the monks* **multās** *many* **hōrās** *hours* **ōrant** *pray*

41.30 **multī** *many* **martyrēs** *martyrs* **prō** *for* **fidē** *the faith* **mortuī sunt** *died*

# Part B (Complete Sentences)

41.16 Deus multās grātiās fidēlibus dat. *God bestows abundant grace upon the faithful.*

41.17 Multī sanctī in caelō Deum laudant. *The saints in heaven raise their voices in endless praise to God.*

41.18 Ecclesia multās ōrātiōnēs offert. *The church lifts up countless prayers.*

41.19 Multī fidēlēs ad missam veniunt. *The faithful flock to Mass in great numbers.*

41.20 Sacerdōs multā pietāte celebrat. *The priest celebrates with profound devotion.*

41.21 Multae vocēs hymnum cantant. *A chorus of voices joins in the hymn.*

41.22 Angelī multās benedīctiōnēs ferunt. *Angels shower down blessings in abundance.*

41.23 In multīs ecclesiīs campanae sonant. *Church bells ring out across the city.*

41.24 Multī peregrīnī ad sanctuārium ambulant. *Pilgrims stream toward the sanctuary.*

41.25 Multae candēlae ante altāre ārdent. *A sea of candles flickers before the altar.*

41.26 Episcopus multīs fidēlibus benedīcit. *The bishop extends his blessing over the gathered faithful.*

41.27 Multae reliquiae in templō sunt. *The temple houses a treasury of holy relics.*

41.28 Chorus multōs psalmōs cantat. *The choir fills the air with psalms.*

41.29 Monachī multās hōrās ōrant. *The monks spend long hours in prayer.*

41.30 Multī martyrēs prō fidē mortuī sunt. *Countless martyrs have given their lives for the faith.*

# Part C (Latin Only)

41.16 Grātiās multās Deus fidēlibus dat.

41.17 In caelō multī sanctī Deum laudant.

41.18 Ōrātiōnēs multās ecclesia offert.

41.19 Ad missam fidēlēs multī veniunt.

41.20 Pietāte multā sacerdōs celebrat.

41.21 Hymnum vocēs multae cantant.

41.22 Benedīctiōnēs multās angelī ferunt.

41.23 Campanae in multīs ecclesiīs sonant.

41.24 Peregrīnī multī ad sanctuārium ambulant.

41.25 Ante altāre candēlae multae ārdent.

41.26 Fidēlibus multīs episcopus benedīcit.

41.27 Reliquiae multae in templō sunt.

41.28 Psalmōs multōs chorus cantat.

41.29 Hōrās multās monachī ōrant.

41.30 Martyrēs multī prō fidē mortuī sunt.

## Part D (Grammar Analysis)

In the Christian context, we see several important patterns in the use of multus:

1. Religious Vocabulary
    - With concrete nouns: multae reliquiae, multī fidēlēs
    - With abstract nouns: multa pietās
    - With liturgical terms: multae ōrātiōnēs
2. Syntactic Patterns
    - Attributive use: multī sanctī
    - With ablative of manner: multā pietāte
    - With indirect objects: multīs fidēlibus
3. Word Order Variations
    - Initial position for emphasis: multī martyrēs
    - Following noun for description: vocēs multae
    - Separated by other words: grātiās multās... dat
4. Special Religious Uses
    - Describing quantities in liturgy
    - Expressing abundance in blessings
    - Indicating repetition in prayer
    - Emphasizing numbers in religious communities

# Lesson 42 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson: Tuus -a -um (Your)

This lesson introduces the possessive adjective "tuus -a -um" meaning "your" (singular). The adjective agrees in gender, number, and case with the noun it modifies.

## Part A (Interleaved English-Latin Text)

42.1 **tua** *your* **mater** *mother* **in** *in* **hortō** *garden* **sedet** *sits*

42.2 **pater** *father* **tuus** *your* **equum** *horse* **pulchrum** *beautiful* **habet** *has*

42.3 **tuam** *your* **epistulam** *letter* **lēgī** *I read* **heri** *yesterday*

42.4 **servus** *slave* **tuum** *your* **gladium** *sword* **portat** *carries*

42.5 **in** *in* **tuō** *your* **librō** *book* **multae** *many* **fābulae** *stories* **sunt** *are*

42.6 **tuī** *your* **amīcī** *friends* **ad** *to* **templum** *temple* **veniunt** *come*

42.7 **magister** *teacher* **tuam** *your* **linguam** *language* **laudat** *praises*

42.8 **tuō** *with your* **auxiliō** *help* **vincere** *to win* **possumus** *we are able*

42.9 **tuum** *your* **cōnsilium** *plan* **optimum** *best* **est** *is*

42.10 **tuīs** *your* **verbīs** *words* **crēdō** *I believe*

42.11 **ad** *to* **tuam** *your* **domum** *house* **ambulō** *I walk*

42.12 **dē** *about* **tuā** *your* **virtūte** *virtue* **cogitō** *I think*

42.13 **tuī** *your* **librī** *books* **sapientiam** *wisdom* **docent** *teach*

42.14 **tuum** *your* **patrem** *father* **in** *in* **forō** *forum* **vīdī** *I saw*

42.15 **tuae** *your* **rosae** *roses* **pulchrae** *beautiful* **sunt** *are*

# Part B (Complete Sentences)

42.1 Tua mater in hortō sedet. *Your mother sits in the garden.*

42.2 Pater tuus equum pulchrum habet. *Your father has a beautiful horse.*

42.3 Tuam epistulam heri lēgī. *I read your letter yesterday.*

42.4 Servus tuum gladium portat. *The slave carries your sword.*

42.5 In tuō librō multae fābulae sunt. *In your book there are many stories.*

42.6 Tuī amīcī ad templum veniunt. *Your friends come to the temple.*

42.7 Magister tuam linguam laudat. *The teacher praises your language.*

42.8 Tuō auxiliō vincere possumus. *With your help we can win.*

42.9 Tuum cōnsilium optimum est. *Your plan is best.*

42.10 Tuīs verbīs crēdō. *I believe your words.*

42.11 Ad tuam domum ambulō. *I walk to your house.*

42.12 Dē tuā virtūte cogitō. *I think about your virtue.*

42.13 Tuī librī sapientiam docent. *Your books teach wisdom.*

42.14 Tuum patrem in forō vīdī. *I saw your father in the forum.*

42.15 Tuae rosae pulchrae sunt. *Your roses are beautiful.*

# Part C (Latin Only)

42.1 Tua mater in hortō sedet.

42.2 Pater tuus equum pulchrum habet.

42.3 Tuam epistulam heri lēgī.

42.4 Servus tuum gladium portat.

42.5 In tuō librō multae fābulae sunt.

42.6 Tuī amīcī ad templum veniunt.

42.7 Magister tuam linguam laudat.

42.8 Tuō auxiliō vincere possumus.

42.9 Tuum cōnsilium optimum est.

42.10 Tuīs verbīs crēdō.

42.11 Ad tuam domum ambulō.

42.12 Dē tuā virtūte cogitō.

42.13 Tuī librī sapientiam docent.

42.14 Tuum patrem in forō vīdī.

42.15 Tuae rosae pulchrae sunt.

# Part D (Grammar Explanation)

The adjective "tuus -a -um" is a possessive adjective meaning "your" (singular). Key points for English speakers:

1. Forms:
    - Changes endings to agree with the noun it modifies
    - Follows first/second declension adjective patterns
    - Must match its noun in gender, number, and case
2. Common Cases:
    - Nominative: tuus (m), tua (f), tuum (n)
    - Genitive: tuī (m/n), tuae (f)
    - Dative: tuō (m/n), tuae (f)
    - Accusative: tuum (m), tuam (f), tuum (n)
    - Ablative: tuō (m/n), tuā (f)
3. Usage Differences from English:
    - Unlike English "your," must agree with the modified noun
    - Position is flexible within the sentence
    - Can be separated from its noun for emphasis

# Part E (Cultural Context)

Understanding "tuus" requires appreciating Roman concepts of possession and relationship:

1. Personal Relationships:
    - Romans emphasized personal bonds
    - Possession indicated responsibility
    - Family relationships were particularly important
2. Social Context:
    - Used in both formal and informal settings
    - Important in letters and personal communications
    - Reflected social hierarchy and relationships
3. Modern Parallels:
    - Similar to French "ton/ta/tes"
    - More complex than English "your"
    - Shows personal connection explicitly

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Cicero's Letters to Atticus:

**Tua** *your* **epistula** *letter* **mē** *me* **māgnopere** *greatly* **dēlectāvit** *delighted*

## Part F-B (Complete Translation)

Tua epistula mē māgnopere dēlectāvit. *Your letter greatly delighted me.*

## Part F-C (Literary Analysis)

Cicero often begins his responses to letters with personal references using "tuus." This shows both intimacy and respect in Roman letter-writing.

## Part F-D (Grammatical Notes)

- "Tua" nominative feminine singular agreeing with "epistula"
- Direct statement showing immediate emotional response
- Personal tone typical of Latin letters

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

42.16 **tuum** *your* **nōmen** *name* **sanctum** *holy* **laudāmus** *we praise* **Domine** *O Lord*

42.17 **in** *in* **tuā** *your* **misericordiā** *mercy* **spērāmus** *we hope* **semper** *always*

42.18 **tua** *your* **grātia** *grace* **nōs** *us* **salvat** *saves* **ā** *from* **peccātīs** *sins*

42.19 **cor** *heart* **tuum** *your* **plēnum** *full* **amōris** *of love* **est** *is*

42.20 **ad** *to* **tuam** *your* **glōriam** *glory* **cantāmus** *we sing* **hymnōs** *hymns*

42.21 **tuam** *your* **voluntātem** *will* **facere** *to do* **cupimus** *we desire*

42.22 **in** *in* **tuō** *your* **templō** *temple* **sanctō** *holy* **ōrāmus** *we pray*

42.23 **tua** *your* **verba** *words* **vītam** *life* **aeternam** *eternal* **prōmittunt** *promise*

42.24 **per** *through* **tuam** *your* **crucem** *cross* **salvātī** *saved* **sumus** *we are*

42.25 **tuī** *your* **angelī** *angels* **nōs** *us* **custōdiunt** *guard*

42.26 **sub** *under* **tuā** *your* **prōtectiōne** *protection* **manēmus** *we remain*

42.27 **tuus** *your* **Spīritus** *Spirit* **Sanctus** *Holy* **nōs** *us* **docet** *teaches*

42.28 **in** *in* **tuō** *your* **rēgnō** *kingdom* **vīvere** *to live* **cupimus** *we desire*

42.29 **tuam** *your* **pācem** *peace* **dā** *give* **nōbīs** *to us* **Domine** *O Lord*

42.30 **per** *through* **tuam** *your* **resurrēctiōnem** *resurrection* **vīvimus** *we live*

# Part B (Complete Sentences)

42.16 Tuum nōmen sanctum laudāmus, Domine. *We praise your holy name, O Lord.*

42.17 In tuā misericordiā semper spērāmus. *In your mercy we always hope.*

42.18 Tua grātia nōs ā peccātīs salvat. *Your grace saves us from sins.*

42.19 Cor tuum plēnum amōris est. *Your heart is full of love.*

42.20 Ad tuam glōriam hymnōs cantāmus. *We sing hymns to your glory.*

42.21 Tuam voluntātem facere cupimus. *We desire to do your will.*

42.22 In tuō templō sanctō ōrāmus. *We pray in your holy temple.*

42.23 Tua verba vītam aeternam prōmittunt. *Your words promise eternal life.*

42.24 Per tuam crucem salvātī sumus. *Through your cross we are saved.*

42.25 Tuī angelī nōs custōdiunt. *Your angels guard us.*

42.26 Sub tuā prōtectiōne manēmus. *We remain under your protection.*

42.27 Tuus Spīritus Sanctus nōs docet. *Your Holy Spirit teaches us.*

42.28 In tuō rēgnō vīvere cupimus. *We desire to live in your kingdom.*

42.29 Tuam pācem dā nōbīs, Domine. *Give us your peace, O Lord.*

42.30 Per tuam resurrēctiōnem vīvimus. *Through your resurrection we live.*

# Part C (Latin Only)

42.16 Tuum nōmen sanctum laudāmus, Domine.

42.17 In tuā misericordiā semper spērāmus.

42.18 Tua grātia nōs ā peccātīs salvat.

42.19 Cor tuum plēnum amōris est.

42.20 Ad tuam glōriam hymnōs cantāmus.

42.21 Tuam voluntātem facere cupimus.

42.22 In tuō templō sanctō ōrāmus.

42.23 Tua verba vītam aeternam prōmittunt.

42.24 Per tuam crucem salvātī sumus.

42.25 Tuī angelī nōs custōdiunt.

42.26 Sub tuā prōtectiōne manēmus.

42.27 Tuus Spīritus Sanctus nōs docet.

42.28 In tuō rēgnō vīvere cupimus.

42.29 Tuam pācem dā nōbīs, Domine.

42.30 Per tuam resurrēctiōnem vīvimus.

## Part D (Grammar Explanation)

In Christian Latin prayer texts, "tuus -a -um" takes on special significance:

1. Liturgical Usage:
    - Often used in direct address to God
    - Frequently paired with vocatives like "Domine"
    - Common in formulaic prayer endings
2. Special Constructions:
    - Ablative of means with "per": "per tuam crucem"
    - Purpose clauses: "ad tuam gloriam"
    - Prepositional phrases showing relationship: "in tuō rēgnō"

# Lesson 43 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 43: Ferō (to bear, carry, endure)

## Part A (Interleaved English-Latin Text)

43.1 **Servus** *the slave* **onus** *the burden* **fert** *carries* **ad** *to* **domum** *the house*

43.2 **Puer** *the boy* **librum** *the book* **fert** *carries* **ad** *to* **magistrum** *the teacher*

43.3 **Miles** *the soldier* **arma** *weapons* **gravia** *heavy* **fert** *bears* **in** *in* **bellō** *war*

43.4 **Agricola** *the farmer* **frūmentum** *grain* **fert** *carries* **ad** *to* **urbem** *the city*

43.5 **Puella** *the girl* **aquam** *water* **fert** *carries* **ā** *from* **fonte** *the spring*

43.6 **Ferimus** *we carry* **epistulās** *letters* **ad** *to* **senātum** *the senate*

43.7 **Nuntius** *the messenger* **tulit** *carried* **verba** *words* **ad** *to* **rēgem** *the king*

43.8 **Ferte** *carry!* **haec** *these things* **ad** *to* **templum** *the temple*

43.9 **Sacerdōs** *the priest* **dōna** *gifts* **ad** *to* **āram** *the altar* **fert** *carries*

43.10 **Nautae** *sailors* **mercem** *merchandise* **ferunt** *carry* **trāns** *across* **mare** *the sea*

43.11 **Calamitātem** *disaster* **fortiter** *bravely* **tulit** *endured* **populus** *the people*

43.12 **Ferre** *to bear* **labōrem** *labor* **difficile** *difficult* **est** *is*

43.13 **Mīles** *the soldier* **vulnus** *wound* **grave** *serious* **tulit** *endured* **in** *in* **proeliō** *battle*

43.14 **Servī** *slaves* **cibum** *food* **ferunt** *carry* **ad** *to* **convīvium** *the banquet*

43.15 **Fēmina** *the woman* **puerum** *child* **parvum** *small* **fert** *carries* **in** *in* **bracchiīs** *arms*

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# Part B (Complete Sentences)

43.1 Ad domum servus onus fert. *The slave carries the burden to the house.*

43.2 Librum puer ad magistrum fert. *The boy carries the book to the teacher.*

43.3 In bellō gravia arma miles fert. *In war, the soldier bears heavy weapons.*

43.4 Agricola frūmentum ad urbem fert. *The farmer carries grain to the city.*

43.5 Ā fonte puella aquam fert. *The girl carries water from the spring.*

43.6 Epistulās ad senātum ferimus. *We carry letters to the senate.*

43.7 Ad rēgem verba nuntius tulit. *The messenger carried words to the king.*

43.8 Haec ad templum ferte! *Carry these things to the temple!*

43.9 Dōna sacerdōs ad āram fert. *The priest carries gifts to the altar.*

43.10 Trāns mare nautae mercem ferunt. *The sailors carry merchandise across the sea.*

43.11 Populus fortiter calamitātem tulit. *The people bravely endured the disaster.*

43.12 Labōrem ferre difficile est. *It is difficult to bear labor.*

43.13 In proeliō grave vulnus mīles tulit. *In battle, the soldier endured a serious wound.*

43.14 Ad convīvium servī cibum ferunt. *The slaves carry food to the banquet.*

43.15 In bracchiīs fēmina puerum parvum fert. *The woman carries the small child in her arms.*

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# Part C (Latin Only)

43.1 Ad domum servus onus fert.

43.2 Librum puer ad magistrum fert.

43.3 In bellō gravia arma miles fert.

43.4 Agricola frūmentum ad urbem fert.

43.5 Ā fonte puella aquam fert.

43.6 Epistulās ad senātum ferimus.

43.7 Ad rēgem verba nuntius tulit.

43.8 Haec ad templum ferte!

43.9 Dōna sacerdōs ad āram fert.

43.10 Trāns mare nautae mercem ferunt.

43.11 Populus fortiter calamitātem tulit.

43.12 Labōrem ferre difficile est.

43.13 In proeliō grave vulnus mīles tulit.

43.14 Ad convīvium servī cibum ferunt.

43.15 In bracchiīs fēmina puerum parvum fert.

# Part D (Grammar Explanation)

For English speakers, the verb "ferō" presents some unique challenges:

1. Principal Parts:
    - Present: ferō (I carry)
    - Infinitive: ferre (to carry)
    - Perfect: tulī (I carried)
    - Supine: lātum (to carry)
2. Irregular Features:
    - The infinitive "ferre" (instead of expected *ferere)
    - Perfect "tulī" (from different root)
    - Many forms drop the 'e' in conjugation
3. Present Tense Forms:
    - ferō (I carry)
    - fers (you carry)
    - fert (he/she/it carries)
    - ferimus (we carry)
    - fertis (you all carry)
    - ferunt (they carry)
4. Common Uses:

- Physical carrying (examples 43.1-43.5)
- Metaphorical bearing (examples 43.11-43.13)
- Delivering messages/items (examples 43.6-43.7)

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# Part E (Cultural Context)

For English speakers, understanding "ferō" requires cultural context:

1. Physical Labor:
    - Slaves and workers carried loads (43.1)
    - Farmers transported produce (43.4)
    - Importance of physical transportation in Roman society
2. Religious Context:
    - Carrying offerings to temples (43.8)
    - Priests bearing ritual items (43.9)
    - Religious processions and ceremonies
3. Social Implications:
    - Status indicated by who carried what
    - Slaves did manual carrying
    - Messengers had official status
    - Military bearing of arms
4. Modern Relevance:
    - English derivatives: -ferous endings
    - Transfer, fertile, prefer
    - Metaphorical uses in modern language

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Virgil's Aeneid (1.33):

**Tantae** *such great* **mōlis** *difficulty* **erat** *it was* **Rōmānam** *Roman* **condere** *to found* **gentem** *race* **ferēbat** *he endured*

## Part F-B (Complete Translation)

Tantae mōlis erat Rōmānam condere gentem. *Of such great difficulty was it to found the Roman race.*

## Part F-C (Literary Analysis)

Virgil uses "ferō" metaphorically to describe Aeneas's burden of founding Rome. The verb emphasizes the weight of destiny and duty.

### Part F-D (Grammatical Notes)

- "mōlis" is genitive of description
- "ferēbat" is imperfect tense
- "Rōmānam gentem" is direct object
- Word order emphasizes difficulty

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# Genre Section: Christian Religious Writing

# Part A (Interleaved Text)

43.16 **Chrīstus** *Christ* **crucem** *the cross* **gravem** *heavy* **ad** *to* **Calvāriam** *Calvary* **tulit** *carried*

43.17 **Mārtyr** *the martyr* **patienter** *patiently* **supplicia** *torments* **tulit** *bore* **prō** *for* **fidē** *faith*

43.18 **Mōnachus** *the monk* **librum** *book* **sacrum** *sacred* **ad** *to* **altāre** *altar* **fert** *carries*

43.19 **Peregrīnī** *pilgrims* **dōna** *gifts* **ferunt** *carry* **ad** *to* **sanctuārium** *shrine* **beātae** *blessed* **Marīae** *of Mary*

43.20 **Episcopus** *the bishop* **crūcem** *cross* **auream** *golden* **in** *in* **prōcessiōne** *procession* **fert** *carries*

43.21 **Fīdēlēs** *the faithful* **prēcēs** *prayers* **ad** *to* **Deum** *God* **ferunt** *bring*

43.22 **Reliquiae** *relics* **sanctōrum** *of saints* **ā** *by* **monachīs** *monks* **feruntur** *are carried* **in** *in* **festō** *festival*

43.23 **Pāstor** *shepherd* **bonus** *good* **ovem** *sheep* **perditam** *lost* **in** *on* **umerīs** *shoulders* **fert** *carries*

43.24 **Angelus** *angel* **nūntium** *message* **laetum** *joyful* **ad** *to* **Marīam** *Mary* **tulit** *brought*

43.25 **Virgo** *virgin* **beāta** *blessed* **Iēsum** *Jesus* **in** *in* **ulnīs** *arms* **fert** *carries*

43.26 **Diaconus** *deacon* **Evangēlium** *Gospel* **ad** *to* **ambōnem** *ambo* **fert** *carries*

43.27 **Apostolī** *apostles* **verbum** *word* **Deī** *of God* **ad** *to* **gentēs** *nations* **ferēbant** *were carrying*

43.28 **Christiānī** *Christians* **onus** *burden* **persecūtiōnis** *of persecution* **patienter** *patiently* **ferunt** *bear*

43.29 **Puer** *boy* **parvus** *small* **candēlam** *candle* **ad** *to* **prōcessiōnem** *procession* **fert** *carries*

43.30 **Sacerdōs** *priest* **hostiam** *host* **cōnsecrātam** *consecrated* **ad** *to* **īnfirmōs** *sick* **fert** *carries*

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# Part B (Complete Sentences)

43.16 Chrīstus crucem gravem ad Calvāriam tulit. *Christ carried the heavy cross to Calvary.*

43.17 Patienter mārtyr supplicia prō fidē tulit. *The martyr patiently bore torments for the faith.*

43.18 Mōnachus librum sacrum ad altāre fert. *The monk carries the sacred book to the altar.*

43.19 Peregrīnī dōna ad sanctuārium beātae Marīae ferunt. *Pilgrims carry gifts to the shrine of blessed Mary.*

43.20 In prōcessiōne episcopus crūcem auream fert. *In procession, the bishop carries the golden cross.*

43.21 Fīdēlēs prēcēs ad Deum ferunt. *The faithful bring prayers to God.*

43.22 In festō reliquiae sanctōrum ā monachīs feruntur. *In the festival, the relics of saints are carried by monks.*

43.23 Pāstor bonus ovem perditam in umerīs fert. *The good shepherd carries the lost sheep on his shoulders.*

43.24 Angelus nūntium laetum ad Marīam tulit. *The angel brought joyful news to Mary.*

43.25 In ulnīs Virgo beāta Iēsum fert. *The blessed Virgin carries Jesus in her arms.*

43.26 Diaconus Evangēlium ad ambōnem fert. *The deacon carries the Gospel to the ambo.*

43.27 Ad gentēs Apostolī verbum Deī ferēbant. *The apostles were carrying the word of God to the nations.*

43.28 Christiānī onus persecūtiōnis patienter ferunt. *Christians patiently bear the burden of persecution.*

43.29 Puer parvus candēlam ad prōcessiōnem fert. *The small boy carries a candle to the procession.*

43.30 Sacerdōs hostiam cōnsecrātam ad īnfirmōs fert. *The priest carries the consecrated host to the sick.*

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# Part C (Latin Only)

43.16 Chrīstus crucem gravem ad Calvāriam tulit.

43.17 Patienter mārtyr supplicia prō fidē tulit.

43.18 Mōnachus librum sacrum ad altāre fert.

43.19 Peregrīnī dōna ad sanctuārium beātae Marīae ferunt.

43.20 In prōcessiōne episcopus crūcem auream fert.

43.21 Fīdēlēs prēcēs ad Deum ferunt.

43.22 In festō reliquiae sanctōrum ā monachīs feruntur.

43.23 Pāstor bonus ovem perditam in umerīs fert.

43.24 Angelus nūntium laetum ad Marīam tulit.

43.25 In ulnīs Virgo beāta Iēsum fert.

43.26 Diaconus Evangēlium ad ambōnem fert.

43.27 Ad gentēs Apostolī verbum Deī ferēbant.

43.28 Christiānī onus persecūtiōnis patienter ferunt.

43.29 Puer parvus candēlam ad prōcessiōnem fert.

43.30 Sacerdōs hostiam cōnsecrātam ad īnfirmōs fert.

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## Part D (Grammar Explanation)

In Christian Latin texts, "ferō" takes on special religious significance. Here are key grammatical features demonstrated in our examples:

1. Physical and Spiritual Carrying:
    - Literal carrying of objects (crucem, librum, hostiam)
    - Metaphorical bearing (supplicia, onus persecūtiōnis)
    - Spiritual conveyance (prēcēs, verbum Deī)
2. Special Constructions:
    - Passive voice in liturgical context (feruntur)
    - Use with abstract objects (prēcēs, verbum)
    - Metaphorical extensions (ferre supplicia)
3. Common Patterns:
    - Ad + accusative for destination
    - In + ablative for location/circumstance
    - Use of present tense for ritual actions
    - Perfect tense for historical events
4. Ecclesiastical Vocabulary:
    - Religious objects (hostia, crux, Evangēlium)
    - Church roles (episcopus, sacerdōs, diaconus)
    - Ritual contexts (prōcessiō, festum, altāre)

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# Lesson 44 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 44: dē (down from, about, concerning)

## Introduction

Today we learn the preposition "dē" which takes the ablative case and means "down from", "about", or "concerning". This is a very common preposition in post-classical and medieval Latin, especially in Christian texts.

## Part A (Interleaved English and Latin Text)

44.1 **dē** *from* **templō** *the temple* **sacerdōs** *the priest* **venit** *comes*

44.2 **magister** *the teacher* **dē** *about* **virtūte** *virtue* **loquitur** *speaks*

44.3 **scrībō** *I write* **epistulam** *a letter* **dē** *about* **fīde** *faith*

44.4 **dē** *down from* **monte** *the mountain* **aqua** *water* **fluit** *flows*

44.5 **discipulī** *the students* **dē** *about* **grammaticā** *grammar* **student** *study*

44.6 **episcopus** *the bishop* **dē** *about* **cāritāte** *charity* **docet** *teaches*

44.7 **līber** *the book* **dē** *about* **vītā** *life* **Chrīstī** *of Christ* **est** *is*

44.8 **monachī** *the monks* **dē** *about* **regulā** *the rule* **disputant** *discuss*

44.9 **dē** *concerning* **peccātīs** *sins* **contrītus** *contrite* **sum** *I am*

44.10 **angeli** *angels* **dē** *down from* **caelō** *heaven* **dēscendunt** *descend*

44.11 **homō** *the man* **dē** *about* **salūte** *salvation* **cōgitat** *thinks*

44.12 **dē** *about* **mysteriīs** *mysteries* **fidēī** *of faith* **meditāmur** *we meditate*

44.13 **māter** *mother* **dē** *about* **fīliā** *daughter* **semper** *always* **cōgitat** *thinks*

44.14 **dē** *from* **terrā** *the earth* **ad** *to* **caelum** *heaven* **orāmus** *we pray*

44.15 **monachī** *the monks* **dē** *about* **psalmīs** *psalms* **cantant** *sing*

# Part B (Complete Sentences)

44.1 Dē templō sacerdōs venit. *The priest comes from the temple.*

44.2 Magister dē virtūte loquitur. *The teacher speaks about virtue.*

44.3 Epistulam dē fīde scrībō. *I write a letter about faith.*

44.4 Dē monte aqua fluit. *Water flows down from the mountain.*

44.5 Discipulī dē grammaticā student. *The students study about grammar.*

44.6 Episcopus dē cāritāte docet. *The bishop teaches about charity.*

44.7 Līber dē vītā Chrīstī est. *The book is about the life of Christ.*

44.8 Monachī dē regulā disputant. *The monks discuss about the rule.*

44.9 Dē peccātīs contrītus sum. *I am contrite concerning sins.*

44.10 Angelī dē caelō dēscendunt. *Angels descend from heaven.*

44.11 Homō dē salūte cōgitat. *The man thinks about salvation.*

44.12 Dē mysteriīs fidēī meditāmur. *We meditate about the mysteries of faith.*

44.13 Māter dē fīliā semper cōgitat. *Mother always thinks about her daughter.*

44.14 Dē terrā ad caelum orāmus. *We pray from earth to heaven.*

44.15 Monachī dē psalmīs cantant. *The monks sing about the psalms.*

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# Part C (Latin Only)

44.1 Dē templō sacerdōs venit.

44.2 Magister dē virtūte loquitur.

44.3 Epistulam dē fīde scrībō.

44.4 Dē monte aqua fluit.

44.5 Discipulī dē grammaticā student.

44.6 Episcopus dē cāritāte docet.

44.7 Līber dē vītā Chrīstī est.

44.8 Monachī dē regulā disputant.

44.9 Dē peccātīs contrītus sum.

44.10 Angelī dē caelō dēscendunt.

44.11 Homō dē salūte cōgitat.

44.12 Dē mysteriīs fidēī meditāmur.

44.13 Māter dē fīliā semper cōgitat.

44.14 Dē terrā ad caelum orāmus.

44.15 Monachī dē psalmīs cantant.

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# Part D (Grammar Explanation)

For English speakers, the preposition "dē" can be challenging because it has multiple meanings and always requires the ablative case. Here are the key points:

1. Case Usage:

- Dē ALWAYS takes the ablative case
- The noun following dē must change its ending to ablative
- Examples: templum → dē templō, terra → dē terrā

2. Main Meanings:

- Physical movement downward ("down from")
- Topic or subject matter ("about", "concerning")
- Origin or source ("from")

3. Common Patterns:

- With verbs of speaking (loquī dē...)
- With verbs of thinking (cōgitāre dē...)
- With verbs of motion (descendere dē...)

4. Ablative Endings Review:

- 1st declension: -ā (dē terrā)
- 2nd declension: -ō (dē templō)
- 3rd declension: -e/-ī (dē monte, dē peccātīs)

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# Part E (Cultural Context)

For English speakers, understanding "dē" requires cultural context from medieval Christian Latin:

1. Christian Usage:

- Frequently used in theological writings
- Common in discussions of doctrine
- Important in liturgical texts

2. Medieval Context:

- Used extensively in scholastic philosophy
- Common in monastic writings
- Essential in religious instruction

3. Modern Parallels:

- Similar to English "about" in academic writing
- Used like "concerning" in formal documents
- Comparable to "regarding" in official communications

4. Historical Development:

- Classical usage focused more on physical movement
- Medieval usage expanded to abstract topics
- Christian writers adapted it for theological discourse

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (I.1):

**Magnus** *great* **es** *you are* **Domine** *O Lord* **et** *and* **laudābilis** *praiseworthy* **valdē** *greatly* **et** *and* **dē** *about* **tē** *you* **silēre** *to be silent* **nōn** *not* **possum** *I am able*

## Part F-B (Complete Translation)

Magnus es, Domine, et laudābilis valdē, et dē tē silēre nōn possum. *Great are you, O Lord, and greatly to be praised, and about you I cannot be silent.*

### Part F-C (Literary Analysis)

Augustine uses "dē" to express the compelling nature of his subject matter - he cannot remain silent about (dē) God. The preposition introduces the topic that overwhelms him.

### Part F-D (Grammatical Notes)

- "dē" takes ablative "tē" (ablative of personal pronoun)
- Infinitive "silēre" depends on "possum"
- "valdē" modifies "laudābilis"

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# Genre Section: Theological Writing

# Part A (Interleaved Text)

44.16 **theologus** *the theologian* **dē** *about* **naturā** *the nature* **grātiae** *of grace* **subtīliter** *carefully* **disputat** *discusses*

44.17 **sanctus** *the saint* **dē** *about* **Trīnitāte** *the Trinity* **lībrōs** *books* **multōs** *many* **scrīpsit** *wrote*

44.18 **dē** *about* **incarnātiōne** *the incarnation* **Verbī** *of the Word* **meditātiōnēs** *meditations* **compōnit** *he composes*

44.19 **monachī** *the monks* **dē** *about* **mysteriīs** *mysteries* **Deī** *of God* **pīē** *piously* **loquuntur** *speak*

44.20 **magister** *the teacher* **dē** *about* **virtūtibus** *virtues* **theologicīs** *theological* **docet** *teaches*

44.21 **tractātum** *treatise* **dē** *about* **peccātō** *sin* **orīginālī** *original* **scrībit** *he writes*

44.22 **dē** *about* **sacris** *sacred* **scripturīs** *scriptures* **commentāria** *commentaries* **compōnimus** *we compose*

44.23 **philosophus** *the philosopher* **dē** *about* **existentiā** *existence* **Deī** *of God* **argūmenta** *arguments* **prōpōnit** *proposes*

44.24 **dē** *about* **vitā** *life* **aeternitātis** *of eternity* **episcopus** *the bishop* **praedicat** *preaches*

44.25 **doctōrēs** *the doctors* **dē** *about* **mysteriō** *mystery* **Eucharistiae** *of the Eucharist* **disputant** *discuss*

44.26 **papa** *the pope* **dē** *about* **fīde** *faith* **et** *and* **mōribus** *morals* **epistulam** *letter* **scrībit** *writes*

44.27 **dē** *about* **vītā** *life* **contemplātīvā** *contemplative* **abbās** *the abbot* **loquitur** *speaks*

44.28 **magistra** *the teacher* **dē** *about* **historīā** *history* **ecclesiae** *of the church* **docet** *teaches*

44.29 **dē** *concerning* **salūte** *salvation* **animārum** *of souls* **sacerdōs** *the priest* **cūram** *care* **habet** *has*

44.30 **cardinālēs** *the cardinals* **dē** *about* **doctrinā** *doctrine* **sociālī** *social* **colloquuntur** *converse*

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# Part B (Complete Sentences)

44.16 Theologus dē naturā grātiae subtīliter disputat. *The theologian carefully discusses about the nature of grace.*

44.17 Sanctus dē Trīnitāte lībrōs multōs scrīpsit. *The saint wrote many books about the Trinity.*

44.18 Dē incarnātiōne Verbī meditātiōnēs compōnit. *He composes meditations about the incarnation of the Word.*

44.19 Monachī dē mysteriīs Deī pīē loquuntur. *The monks speak piously about the mysteries of God.*

44.20 Magister dē virtūtibus theologicīs docet. *The teacher teaches about theological virtues.*

44.21 Tractātum dē peccātō orīginālī scrībit. *He writes a treatise about original sin.*

44.22 Dē sacrīs scripturīs commentāria compōnimus. *We compose commentaries about the sacred scriptures.*

44.23 Philosophus dē existentiā Deī argūmenta prōpōnit. *The philosopher proposes arguments about the existence of God.*

44.24 Dē vītā aeternitātis episcopus praedicat. *The bishop preaches about eternal life.*

44.25 Doctōrēs dē mysteriō Eucharistiae disputant. *The doctors discuss about the mystery of the Eucharist.*

44.26 Papa dē fīde et mōribus epistulam scrībit. *The pope writes a letter about faith and morals.*

44.27 Dē vītā contemplātīvā abbās loquitur. *The abbot speaks about the contemplative life.*

44.28 Magistra dē historīā ecclesiae docet. *The teacher teaches about church history.*

44.29 Dē salūte animārum sacerdōs cūram habet. *The priest has care concerning the salvation of souls.*

44.30 Cardinālēs dē doctrinā sociālī colloquuntur. *The cardinals converse about social doctrine.*

# Part C (Latin Only)

44.16 Theologus dē naturā grātiae subtīliter disputat.

44.17 Sanctus dē Trīnitāte lībrōs multōs scrīpsit.

44.18 Dē incarnātiōne Verbī meditātiōnēs compōnit.

44.19 Monachī dē mysteriīs Deī pīē loquuntur.

44.20 Magister dē virtūtibus theologicīs docet.

44.21 Tractātum dē peccātō orīginālī scrībit.

44.22 Dē sacrīs scripturīs commentāria compōnimus.

44.23 Philosophus dē existentiā Deī argūmenta prōpōnit.

44.24 Dē vītā aeternitātis episcopus praedicat.

44.25 Doctōrēs dē mysteriō Eucharistiae disputant.

44.26 Papa dē fīde et mōribus epistulam scrībit.

44.27 Dē vītā contemplātīvā abbās loquitur.

44.28 Magistra dē historīā ecclesiae docet.

44.29 Dē salūte animārum sacerdōs cūram habet.

44.30 Cardinālēs dē doctrinā sociālī colloquuntur.

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# Part D (Grammar Analysis for Theological Writing)

1. Technical Vocabulary with "dē":
    - Theological terms often appear in ablative case after "dē":
        - dē Trīnitāte (about the Trinity)
        - dē incarnātiōne (about the incarnation)
        - dē mysteriīs (about the mysteries)
2. Common Verb Patterns in Theological Writing:
    - Verbs of discussing:
        - disputāre dē (to discuss about)
        - loquī dē (to speak about)
    - Verbs of writing:
        - scrībere dē (to write about)
        - compōnere dē (to compose about)
    - Verbs of teaching:
        - docēre dē (to teach about)
        - praedicāre dē (to preach about)
3. Complex Constructions:
    - Genitive chains:
        - dē mysteriō Eucharistiae (about the mystery of the Eucharist)
        - dē salūte animārum (about the salvation of souls)
    - Multiple objects:
        - dē fīde et mōribus (about faith and morals)
    - Adjective agreement:
        - dē peccātō orīginālī (about original sin)
        - dē doctrinā sociālī (about social doctrine)
4. Special Features of Medieval Theological Latin:
    - Abstract nouns:
        - existentia (existence)
        - incarnātiō (incarnation)
    - Technical terms:
        - virtūtēs theologicae (theological virtues)
        - scripturae sacrae (sacred scriptures)
    - Ecclesiastical vocabulary:

        - episcopus (bishop)
        - cardinālēs (cardinals)
        - abbās (abbot)
5. Word Order in Theological Texts:
    - "Dē" phrases often appear:
        - At the beginning for emphasis
        - Before the main verb
        - Between subject and verb
    - Examples:
        - Dē incarnātiōne Verbī meditātiōnēs compōnit
        - Theologus dē naturā grātiae subtīliter disputat
6. Style Features:
    - Use of adverbs:
        - subtīliter (carefully)
        - pīē (piously)
    - Technical precision:
        - Exact theological terms
        - Careful distinction of concepts
    - Formal register:
        - Complex sentence structures
        - Technical vocabulary
7. Common Mistakes for English Speakers to Avoid:
    - Remember all nouns after "dē" must be ablative
    - Don't confuse with accusative prepositions
    - Maintain proper word order for emphasis
    - Use correct theological terminology

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## Lesson 45 The Latinum Institute Ecclesiastical Latin Reading Course

# Lesson 45: nē (lest, that not)

# Introduction

This lesson focuses on the conjunction "nē", which is used to express negative purpose ("so that...not", "lest") or indirect commands/prohibitions ("that...not"). We will explore its various uses in Post-Classical and Medieval Latin, particularly in Christian contexts.

# Part A (Interleaved English and Latin Text)

45.1 **Ōrāmus** *we pray* **nē** *that not* **in** *into* **tentātiōnem** *temptation* **intrēmus** *we may enter*

45.2 **Magister** *the teacher* **discipulōs** *the students* **monet** *warns* **nē** *lest* **errōrem** *error* **faciant** *they make*

45.3 **Pater** *the father* **fīliō** *to his son* **imperat** *commands* **nē** *that not* **dē** *from* **casā** *the house* **exeat** *he should go out*

45.4 **Timēmus** *we fear* **nē** *lest* **hostēs** *enemies* **urbem** *the city* **oppugnent** *might attack*

45.5 **Cavē** *take care* **nē** *lest* **cadās** *you fall*

45.6 **Sacerdōs** *the priest* **monet** *warns* **fidēlēs** *the faithful* **nē** *that not* **peccentur** *they should sin*

45.7 **Dux** *the leader* **mīlitēs** *the soldiers* **hortātur** *urges* **nē** *that not* **fugiant** *they should flee*

45.8 **Prāedicātor** *the preacher* **rogat** *asks* **nē** *that not* **malum** *evil* **faciāmus** *we should do*

45.9 **Episcopus** *the bishop* **praecipit** *instructs* **nē** *that not* **dominicā** *on Sunday* **labōrēmus** *we should work*

45.10 **Vigilāte** *watch* **nē** *lest* **in** *into* **errōrem** *error* **ducāminī** *you be led*

45.11 **Monāchī** *the monks* **ōrant** *pray* **nē** *that not* **mundus** *the world* **eōs** *them* **seducat** *might seduce*

45.12 **Māter** *the mother* **puellam** *the girl* **monet** *warns* **nē** *that not* **solā** *alone* **ambulet** *she should walk*

45.13 **Timeō** *I fear* **nē** *lest* **tardē** *too late* **veniāmus** *we might come*

45.14 **Crēdentēs** *the believers* **ōrābant** *were praying* **nē** *that not* **persecūtiō** *persecution* **venīret** *would come*

45.15 **Pāstōrēs** *the shepherds* **gregem** *the flock* **custōdiunt** *guard* **nē** *lest* **lupī** *wolves* **rapiant** *might seize*

# Part B (Complete Sentences)

45.1 Ōrāmus nē in tentātiōnem intrēmus. *We pray that we may not enter into temptation.*

45.2 Discipulōs magister monet nē errōrem faciant. *The teacher warns the students not to make a mistake.*

45.3 Pater fīliō imperat nē dē casā exeat. *The father commands his son not to leave the house.*

45.4 Timēmus nē hostēs urbem oppugnent. *We fear that enemies might attack the city.*

45.5 Cavē nē cadās. *Take care lest you fall.*

45.6 Fidēlēs sacerdōs monet nē peccentur. *The priest warns the faithful not to sin.*

45.7 Mīlitēs dux hortātur nē fugiant. *The leader urges the soldiers not to flee.*

45.8 Nē malum faciāmus prāedicātor rogat. *The preacher asks that we not do evil.*

45.9 Episcopus praecipit nē dominicā labōrēmus. *The bishop instructs that we should not work on Sunday.*

45.10 Vigilāte nē in errōrem ducāminī. *Watch lest you be led into error.*

45.11 Nē mundus eōs seducat monāchī ōrant. *The monks pray that the world might not seduce them.*

45.12 Māter puellam monet nē solā ambulet. *The mother warns the girl not to walk alone.*

45.13 Timeō nē tardē veniāmus. *I fear that we might come too late.*

45.14 Nē persecūtiō venīret crēdentēs ōrābant. *The believers were praying that persecution would not come.*

45.15 Pāstōrēs gregem custōdiunt nē lupī rapiant. *The shepherds guard the flock lest wolves seize them.*

# Part C (Latin Only)

45.1 Ōrāmus nē in tentātiōnem intrēmus.

45.2 Discipulōs magister monet nē errōrem faciant.

45.3 Pater fīliō imperat nē dē casā exeat.

45.4 Timēmus nē hostēs urbem oppugnent.

45.5 Cavē nē cadās.

45.6 Fidēlēs sacerdōs monet nē peccentur.

45.7 Mīlitēs dux hortātur nē fugiant.

45.8 Nē malum faciāmus prāedicātor rogat.

45.9 Episcopus praecipit nē dominicā labōrēmus.

45.10 Vigilāte nē in errōrem ducāminī.

45.11 Nē mundus eōs seducat monāchī ōrant.

45.12 Māter puellam monet nē solā ambulet.

45.13 Timeō nē tardē veniāmus.

45.14 Nē persecūtiō venīret crēdentēs ōrābant.

45.15 Pāstōrēs gregem custōdiunt nē lupī rapiant.

# Part D (Grammar Explanation)

For English speakers, "nē" presents several important grammatical concepts:

1. Primary Uses:
    - Negative Purpose Clauses ("so that...not", "lest")
    - Indirect Commands or Prohibitions
    - Fear Clauses (after verbs of fearing)
2. Key Points for English Speakers:
    - Always takes the subjunctive mood
    - Often follows verbs of:
        - Warning (monēre)
        - Commanding (imperāre)
        - Fearing (timēre)

        - Preventing (impedīre)
    - Cannot be used for simple negation (use "nōn" instead)
3. Common Patterns:
    - Main verb + nē + subjunctive
    - Imperatives + nē + subjunctive
    - Verbs of fearing + nē (meaning "that")
4. Sequence of Tenses:
    - After primary tense: present subjunctive
    - After secondary tense: imperfect subjunctive

# Part E (Cultural Context)

For English speakers learning Post-Classical Latin:

1. Christian Context:
    - Frequently used in prayers and religious texts
    - Common in moral instructions and warnings
    - Important in liturgical language
2. Medieval Usage:
    - Found in monastic rules
    - Used in ecclesiastical documents
    - Present in educational texts
3. Modern Relevance:
    - Still used in Catholic Church documents
    - Important for reading medieval texts
    - Present in traditional prayers
4. Differences from Classical Usage:
    - More emphasis on moral/spiritual context
    - Often in Christian instructional settings
    - Frequently in prayer formulas

# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From the Lord's Prayer (Vulgate):

**Et** *and* **nē** *not* **nōs** *us* **indūcās** *lead* **in** *into* **tentātiōnem** *temptation*

## Part F-B (Complete Translation)

Et nē nōs indūcās in tentātiōnem. *And lead us not into temptation.*

## Part F-C (Literary Analysis)

This famous line from the Lord's Prayer exemplifies the use of "nē" in Christian Latin, showing its role in prayer and supplication.

### Part F-D (Grammatical Notes)

- "nē" with subjunctive in a negative request
- Direct address to God (second person)
- Present subjunctive "indūcās"
- Traditional prayer formula

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# Genre Section: Christian Prayers

# Part A (Interleaved English and Latin Text)

45.16 **Deus** *God* **nōs** *us* **custōdiat** *may guard* **nē** *lest* **inimīcus** *the enemy* **animās** *souls* **nostrās** *our* **capiat** *might capture*

45.17 **Ōrēmus** *let us pray* **nē** *that not* **fidēs** *faith* **nostra** *our* **dēficiat** *might fail*

45.18 **Sancta** *Holy* **Maria** *Mary* **ōrā** *pray* **prō** *for* **nōbīs** *us* **nē** *lest* **peccātōrēs** *sinners* **pereāmus** *we perish*

45.19 **Angele** *Angel* **Deī** *of God* **custōdī** *guard* **mē** *me* **nē** *lest* **malum** *evil* **faciam** *I might do*

45.20 **Dōmine** *Lord* **libera** *free* **nōs** *us* **nē** *lest* **in** *into* **tenēbrās** *darkness* **cadāmus** *we might fall*

45.21 **Spīritus** *Spirit* **Sanctus** *Holy* **illūminet** *may illuminate* **corda** *hearts* **nostra** *our* **nē** *lest* **errēmus** *we might err*

45.22 **Crūx** *Cross* **sancta** *holy* **prōtege** *protect* **nōs** *us* **nē** *lest* **hostis** *the enemy* **antīquus** *ancient* **noceat** *might harm*

45.23 **Salvātor** *Savior* **noster** *our* **adiuvā** *help* **nōs** *us* **nē** *lest* **fidēs** *faith* **pereat** *might perish*

45.24 **Christe** *Christ* **exaudī** *hear* **nōs** *us* **nē** *lest* **in** *in* **tribulātiōne** *tribulation* **dēficiāmus** *we might fail*

45.25 **Ōrēmus** *let us pray* **ad** *to* **Dominum** *the Lord* **nē** *lest* **mundus** *the world* **nōs** *us* **dēcipiat** *might deceive*

45.26 **Sanctī** *Saints* **omnēs** *all* **intercēdite** *intercede* **prō** *for* **nōbīs** *us* **nē** *lest* **pereāmus** *we perish*

45.27 **Maria** *Mary* **Māter** *Mother* **grātiae** *of grace* **prōtege** *protect* **nōs** *us* **nē** *lest* **cadāmus** *we might fall*

45.28 **Pater** *Father* **caelestis** *heavenly* **custōdī** *guard* **nōs** *us* **nē** *lest* **errēmus** *we might err*

45.29 **Angele** *Angel* **custōs** *guardian* **dēfende** *defend* **mē** *me* **nē** *lest* **hostis** *the enemy* **vincat** *might conquer*

45.30 **Salvātor** *Savior* **miserēre** *have mercy* **nē** *lest* **in** *in* **aeternum** *forever* **pereāmus** *we might perish*

## Part B (Complete Sentences)

45.16 Deus nōs custōdiat nē inimīcus animās nostrās capiat. *May God guard us lest the enemy capture our souls.*

45.17 Ōrēmus nē fidēs nostra dēficiat. *Let us pray that our faith may not fail.*

45.18 Sancta Maria, ōrā prō nōbīs nē peccātōrēs pereāmus. *Holy Mary, pray for us lest we sinners perish.*

45.19 Angele Deī, custōdī mē nē malum faciam. *Angel of God, guard me lest I do evil.*

45.20 Libera nōs, Dōmine, nē in tenēbrās cadāmus. *Free us, Lord, lest we fall into darkness.*

45.21 Spīritus Sanctus corda nostra illūminet nē errēmus. *May the Holy Spirit illuminate our hearts lest we err.*

45.22 Crūx sancta nōs prōtege nē hostis antīquus noceat. *Holy Cross, protect us lest the ancient enemy harm us.*

45.23 Salvātor noster, adiuvā nōs nē fīdēs pereat. *Our Savior, help us lest faith perish.*

45.24 Exaudī nōs, Christe, nē in tribulātiōne dēficiāmus. *Hear us, Christ, lest we fail in tribulation.*

45.25 Ad Dominum ōrēmus nē mundus nōs dēcipiat. *Let us pray to the Lord lest the world deceive us.*

45.26 Sanctī omnēs, intercēdite prō nōbīs nē pereāmus. *All saints, intercede for us lest we perish.*

45.27 Maria Māter grātiae, prōtege nōs nē cadāmus. *Mary Mother of grace, protect us lest we fall.*

45.28 Pater caelestis, custōdī nōs nē errēmus. *Heavenly Father, guard us lest we err.*

45.29 Dēfende mē, Angele custōs, nē hostis vincat. *Defend me, guardian Angel, lest the enemy conquer.*

45.30 Miserēre, Salvātor, nē in aeternum pereāmus. *Have mercy, Savior, lest we perish forever.*

## Part C (Latin Only)

45.16 Deus nōs custōdiat nē inimīcus animās nostrās capiat.

45.17 Ōrēmus nē fidēs nostra dēficiat.

45.18 Sancta Maria, ōrā prō nōbīs nē peccātōrēs pereāmus.

45.19 Angele Deī, custōdī mē nē malum faciam.

45.20 Libera nōs, Dōmine, nē in tenēbrās cadāmus.

45.21 Spīritus Sanctus corda nostra illūminet nē errēmus.

45.22 Crūx sancta nōs prōtege nē hostis antīquus noceat.

45.23 Salvātor noster, adiuvā nōs nē fīdēs pereat.

45.24 Exaudī nōs, Christe, nē in tribulātiōne dēficiāmus.

45.25 Ad Dominum ōrēmus nē mundus nōs dēcipiat.

45.26 Sanctī omnēs, intercēdite prō nōbīs nē pereāmus.

45.27 Maria Māter grātiae, prōtege nōs nē cadāmus.

45.28 Pater caelestis, custōdī nōs nē errēmus.

45.29 Dēfende mē, Angele custōs, nē hostis vincat.

45.30 Miserēre, Salvātor, nē in aeternum pereāmus.

## Part D (Grammar Explanation)

In Christian prayer texts, "nē" exhibits special characteristics:

1. Prayer Formulas:
    - Often follows verbs of petition
    - Used with subjunctive of wish
    - Common in protective prayers
2. Word Order Patterns:
    - More flexible than classical Latin
    - Often follows biblical Latin patterns
    - Influenced by Greek syntax
3. Special Features:
    - Frequent use with divine addressees
    - Often in formulaic expressions
    - Common in litanies and responses
4. Important Constructions:
    - Imperative + nē + subjunctive
    - Optative subjunctive + nē clause
    - Hortatory subjunctive with nē

# Lesson 46 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 46: Manus (Hand; Band of Men)

## Introduction

This lesson introduces the fourth-declension feminine noun "manus" meaning "hand" or "band of men." The word is common in both classical and ecclesiastical Latin texts, particularly in descriptions of physical actions and military groups.

## Part A (Interleaved English and Latin Text)

46.1 **Sacerdōs** *the priest* **manūs** *hands* **ad** *towards* **caelum** *heaven* **tollit** *raises*

46.2 **Dux** *the leader* **magnā** *with great* **manū** *band* **mīlitum** *of soldiers* **venit** *comes*

46.3 **Puer** *the boy* **in** *in* **manū** *hand* **flōrem** *flower* **tenet** *holds*

46.4 **Ad** *to* **manūs** *hands* **meās** *my* **epistulam** *letter* **dat** *he gives*

46.5 **Manūs** *hands* **eōrum** *their* **ad** *to* **labōrem** *work* **parātae** *ready* **sunt** *are*

46.6 **Puella** *the girl* **manibus** *with hands* **suīs** *her* **rosās** *roses* **colligit** *gathers*

46.7 **Parva** *small* **manus** *band* **hostium** *of enemies* **urbem** *the city* **petit** *attacks*

46.8 **In** *in* **manū** *hand* **dextrā** *right* **gladium** *sword* **portat** *he carries*

46.9 **Manibus** *with hands* **sacerdōtis** *of the priest* **pānem** *bread* **accipimus** *we receive*

46.10 **Fortis** *brave* **manus** *band* **virōrum** *of men* **castra** *the camp* **servat** *guards*

46.11 **Per** *through* **manūs** *hands* **eōrum** *their* **pecūnia** *money* **trānsit** *passes*

46.12 **Manū** *by hand* **suā** *his own* **epistulam** *letter* **scrībit** *he writes*

46.13 **Servus** *the slave* **manibus** *with hands* **validīs** *strong* **labōrat** *works*

46.14 **Sine** *without* **manū** *a band* **mīlitum** *of soldiers* **nōn** *not* **venit** *he comes*

46.15 **Manūs** *the hands* **populī** *of the people* **ad** *to* **deōs** *the gods* **tolluntur** *are raised*

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# Part B (Complete Sentences)

46.1 Ad caelum sacerdōs manūs tollit. *The priest raises his hands to heaven.*

46.2 Magnā cum manū mīlitum dux venit. *The leader comes with a great band of soldiers.*

46.3 Flōrem puer in manū tenet. *The boy holds a flower in his hand.*

46.4 Epistulam ad manūs meās dat. *He gives the letter to my hands.*

46.5 Manūs eōrum ad labōrem parātae sunt. *Their hands are ready for work.*

46.6 Rosās puella manibus suīs colligit. *The girl gathers roses with her hands.*

46.7 Urbem parva manus hostium petit. *A small band of enemies attacks the city.*

46.8 Gladium in manū dextrā portat. *He carries a sword in his right hand.*

46.9 Manibus sacerdōtis pānem accipimus. *We receive bread from the priest's hands.*

46.10 Castra fortis manus virōrum servat. *A brave band of men guards the camp.*

46.11 Pecūnia per manūs eōrum trānsit. *Money passes through their hands.*

46.12 Epistulam manū suā scrībit. *He writes the letter with his own hand.*

46.13 Validīs manibus servus labōrat. *The slave works with strong hands.*

46.14 Sine manū mīlitum nōn venit. *He does not come without a band of soldiers.*

46.15 Ad deōs manūs populī tolluntur. *The hands of the people are raised to the gods.*

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# Part C (Latin Only)

46.1 Ad caelum sacerdōs manūs tollit.

46.2 Magnā cum manū mīlitum dux venit.

46.3 Flōrem puer in manū tenet.

46.4 Epistulam ad manūs meās dat.

46.5 Manūs eōrum ad labōrem parātae sunt.

46.6 Rosās puella manibus suīs colligit.

46.7 Urbem parva manus hostium petit.

46.8 Gladium in manū dextrā portat.

46.9 Manibus sacerdōtis pānem accipimus.

46.10 Castra fortis manus virōrum servat.

46.11 Pecūnia per manūs eōrum trānsit.

46.12 Epistulam manū suā scrībit.

46.13 Validīs manibus servus labōrat.

46.14 Sine manū mīlitum nōn venit.

46.15 Ad deōs manūs populī tolluntur.

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# Part D (Grammar Explanation)

For English speakers learning Latin, "manus" presents several important features:

1. Fourth Declension Patterns
    - Feminine gender (unusual for 4th declension)
    - Nominative/Accusative plural: manūs
    - Ablative singular: manū
    - Dative/Ablative plural: manibus
2. Dual Meaning
    - Literal meaning: "hand"
    - Military meaning: "band, group" (especially of soldiers)
3. Common Constructions
    - Ablative of means: manū (by hand)
    - With prepositions: in manū, per manūs
    - With possessive adjectives: manū suā
4. Case Usage Examples
    - Nominative: manus portat (the hand carries)
    - Accusative: ad manūs (to the hands)
    - Genitive: manūs populī (the hands of the people)
    - Dative: manibus dat (gives to the hands)

- Ablative: manū scrībit (writes with the hand)

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# Part E (Cultural Context)

For English speakers, understanding "manus" requires cultural context:

1. Religious Significance
    - Hand gestures in Roman prayer
    - Priestly blessing gestures
    - Ritual hand-washing
2. Military Context
    - Small tactical units called "manus"
    - Importance of hand-to-hand combat
    - Command structure of military bands
3. Legal Significance
    - "Manus" in marriage law
    - Handwritten documents
    - Physical gestures in legal ceremonies
4. Daily Life
    - Manual labor terminology
    - Handcraft importance
    - Gestural communication

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (3.6.11):

**Et** *and* **tendēbam** *I was reaching out* **ad** *towards* **tē** *you* **manibus** *with hands* **cordis** *of the heart*

## Part F-B (Complete Translation)

Et tendēbam ad tē manibus cordis. *And I was reaching out to you with the hands of my heart.*

## Part F-C (Literary Analysis)

Augustine uses "manus" metaphorically, combining physical and spiritual imagery. The hands become a symbol of spiritual reaching toward God.

## Part F-D (Grammatical Notes)

- manibus: ablative plural showing means
- cordis: genitive singular modifying manibus
- Metaphorical usage extends concrete meaning
- Typical Augustinian spiritual imagery

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# Genre Section: Christian Liturgical Language

# Part A (Interleaved Text)

46.16 **Sacerdōs** *the priest* **sanctās** *holy* **manūs** *hands* **super** *over* **oblātiōnem** *the offering* **extendēns** *extending* **ōrat** *prays*

46.17 **In** *into* **manūs** *hands* **tuās** *your* **Domine** *O Lord* **spiritum** *spirit* **meum** *my* **commendō** *I commend*

46.18 **Diācōnus** *the deacon* **sanctum** *holy* **calicem** *chalice* **manibus** *with hands* **piīs** *reverent* **tenet** *holds*

46.19 **Manūs** *hands* **omnēs** *all* **ad** *at* **pācem** *peace* **dandam** *to be given* **extendunt** *extend*

46.20 **Per** *through* **manūs** *hands* **episcopī** *of the bishop* **grātia** *grace* **Deī** *of God* **dēscendit** *descends*

46.21 **Aquam** *water* **manibus** *on hands* **sacerdōtis** *of the priest* **ministrī** *the servants* **fundunt** *pour*

46.22 **Magnā** *with great* **manū** *band* **fidēlium** *of the faithful* **cantāmus** *we sing* **hymnōs** *hymns* **sacrōs** *sacred*

46.23 **Ad** *at* **impositiōnem** *laying on* **manuum** *of hands* **Spiritum** *the Spirit* **Sanctum** *Holy* **accēpit** *he received*

46.24 **Manibus** *with hands* **purīs** *pure* **hostiam** *host* **sanctam** *holy* **elevat** *he raises*

46.25 **Manus** *the hand* **Domini** *of the Lord* **super** *upon* **ecclesiam** *the church* **suam** *his* **est** *is*

46.26 **In** *in* **manibus** *hands* **nostrīs** *our* **dōna** *gifts* **altāris** *of the altar* **portāmus** *we carry*

46.27 **Ante** *before* **altāre** *the altar* **manūs** *hands* **lavāmus** *we wash* **et** *and* **ōrāmus** *pray*

46.28 **Per** *through* **impositiōnem** *the laying on* **manuum** *of hands* **grātiam** *grace* **accēpērunt** *they received*

46.29 **Manūs** *the hands* **sacerdōtis** *of the priest* **super** *over* **paenitentēs** *the penitents* **benedīcunt** *bless*

46.30 **Crūcem** *the cross* **manibus** *with hands* **piīs** *reverent* **signāmus** *we make the sign of*

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# Part B (Complete Sentences)

46.16 Extendēns manūs sanctās super oblātiōnem sacerdōs ōrat. *Extending his holy hands over the offering, the priest prays.*

46.17 In manūs tuās, Domine, spiritum meum commendō. *Into your hands, O Lord, I commend my spirit.*

46.18 Sanctum calicem manibus piīs diācōnus tenet. *The deacon holds the holy chalice with reverent hands.*

46.19 Ad pācem dandam manūs omnēs extendunt. *All extend their hands to give the peace.*

46.20 Per manūs episcopī grātia Deī dēscendit. *Through the hands of the bishop, God's grace descends.*

46.21 Aquam manibus sacerdōtis ministrī fundunt. *The servants pour water on the priest's hands.*

46.22 Hymnōs sacrōs magnā manū fidēlium cantāmus. *We sing sacred hymns with a great band of the faithful.*

46.23 Ad impositiōnem manuum Spiritum Sanctum accēpit. *At the laying on of hands, he received the Holy Spirit.*

46.24 Hostiam sanctam manibus purīs elevat. *He raises the holy host with pure hands.*

46.25 Manus Domini super ecclesiam suam est. *The hand of the Lord is upon his church.*

46.26 Dōna altāris in manibus nostrīs portāmus. *We carry the gifts of the altar in our hands.*

46.27 Manūs ante altāre lavāmus et ōrāmus. *We wash our hands before the altar and pray.*

46.28 Grātiam per impositiōnem manuum accēpērunt. *They received grace through the laying on of hands.*

46.29 Super paenitentēs manūs sacerdōtis benedīcunt. *The hands of the priest bless over the penitents.*

46.30 Crūcem manibus piīs signāmus. *We make the sign of the cross with reverent hands.*

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# Part C (Latin Only)

46.16 Extendēns manūs sanctās super oblātiōnem sacerdōs ōrat.

46.17 In manūs tuās, Domine, spiritum meum commendō.

46.18 Sanctum calicem manibus piīs diācōnus tenet.

46.19 Ad pācem dandam manūs omnēs extendunt.

46.20 Per manūs episcopī grātia Deī dēscendit.

46.21 Aquam manibus sacerdōtis ministrī fundunt.

46.22 Hymnōs sacrōs magnā manū fidēlium cantāmus.

46.23 Ad impositiōnem manuum Spiritum Sanctum accēpit.

46.24 Hostiam sanctam manibus purīs elevat.

46.25 Manus Domini super ecclesiam suam est.

46.26 Dōna altāris in manibus nostrīs portāmus.

46.27 Manūs ante altāre lavāmus et ōrāmus.

46.28 Grātiam per impositiōnem manuum accēpērunt.

46.29 Super paenitentēs manūs sacerdōtis benedīcunt.

46.30 Crūcem manibus piīs signāmus.

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## Part D (Grammar Explanation)

In Christian liturgical Latin, "manus" takes on special significance with specific grammatical patterns:

1. Ritual Actions
    - Ablative of means for ritual gestures: manibus piīs (with reverent hands)
    - Expressions of blessing: per manūs (through the hands)
    - Ceremonial washing: lavāre manūs (to wash hands)
2. Special Liturgical Phrases
    - Fixed expressions: in manūs tuās (into your hands)
    - Ritual formulas: per impositiōnem manuum (through the laying on of hands)
    - Blessing formulas: manūs benedīcunt (hands bless)
3. Case Usage in Liturgical Context
    - Accusative for ritual movement: super manūs (over the hands)
    - Genitive for possession: manūs sacerdōtis (hands of the priest)
    - Ablative for instrumental use: manibus purīs (with pure hands)
4. Common Combinations
    - With adjectives: sanctae manūs, piae manūs
    - With verbs of ritual action: extendere, levāre, signāre
    - In prepositional phrases: ante manūs, super manūs

This liturgical vocabulary shows how the basic meaning of "manus" expanded to include specialized religious significance while maintaining standard Latin grammatical patterns.

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# Lesson 47 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 47: Nūllus -a -um (not any, no one)

## Part A (Interleaved English and Latin Text)

47.1 **Nūllus** *no* **homō** *man* **in** *in* **viā** *the road* **ambulat** *walks*

47.2 **Puella** *the girl* **nūllam** *no* **rosam** *rose* **in** *in* **hortō** *the garden* **videt** *sees*

47.3 **Nūllum** *no* **bellum** *war* **sine** *without* **perīculō** *danger* **est** *is*

47.4 **Mīles** *the soldier* **nūllum** *no* **hostem** *enemy* **timet** *fears*

47.5 **Nūlla** *no* **fēmina** *woman* **ad** *to* **templum** *the temple* **venit** *comes*

47.6 **Servus** *the slave* **nūllum** *no* **labōrem** *work* **recūsat** *refuses*

47.7 **Nūllī** *to no* **virō** *man* **pecūniam** *money* **dō** *I give*

47.8 **Magister** *the teacher* **nūllam** *no* **fābulam** *story* **nārrat** *tells*

47.9 **Nūllum** *no* **verbum** *word* **dīcit** *he says*

47.10 **Puer** *the boy* **nūllōs** *no* **librōs** *books* **legit** *reads*

47.11 **Nūllae** *no* **stellae** *stars* **in** *in* **caelō** *the sky* **lūcent** *shine*

47.12 **Pastor** *the shepherd* **nūlla** *no* **pecora** *cattle* **videt** *sees*

47.13 **Agricola** *the farmer* **nūllās** *no* **frūgēs** *crops* **habet** *has*

47.14 **Nūllī** *no* **puerī** *boys* **in** *in* **scholā** *school* **manent** *remain*

47.15 **Mercātor** *the merchant* **nūlla** *no* **dōna** *gifts* **vendit** *sells*

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# Part B (Complete Sentences)

47.1 Nūllus homō in viā ambulat. *No man walks in the road.*

47.2 In hortō puella nūllam rosam videt. *In the garden, the girl sees no rose.*

47.3 Nūllum bellum sine perīculō est. *No war is without danger.*

47.4 Mīles nūllum hostem timet. *The soldier fears no enemy.*

47.5 Ad templum nūlla fēmina venit. *No woman comes to the temple.*

47.6 Nūllum labōrem servus recūsat. *The slave refuses no work.*

47.7 Nūllī virō pecūniam dō. *I give money to no man.*

47.8 Magister nūllam fābulam nārrat. *The teacher tells no story.*

47.9 Nūllum verbum dīcit. *He says no word.*

47.10 Puer nūllōs librōs legit. *The boy reads no books.*

47.11 Nūllae stellae in caelō lūcent. *No stars shine in the sky.*

47.12 Pastor nūlla pecora videt. *The shepherd sees no cattle.*

47.13 Nūllās frūgēs agricola habet. *The farmer has no crops.*

47.14 In scholā nūllī puerī manent. *No boys remain in school.*

47.15 Mercātor nūlla dōna vendit. *The merchant sells no gifts.*

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# Part C (Latin Only)

47.1 Nūllus homō in viā ambulat.

47.2 In hortō puella nūllam rosam videt.

47.3 Nūllum bellum sine perīculō est.

47.4 Mīles nūllum hostem timet.

47.5 Ad templum nūlla fēmina venit.

47.6 Nūllum labōrem servus recūsat.

47.7 Nūllī virō pecūniam dō.

47.8 Magister nūllam fābulam nārrat.

47.9 Nūllum verbum dīcit.

47.10 Puer nūllōs librōs legit.

47.11 Nūllae stellae in caelō lūcent.

47.12 Pastor nūlla pecora videt.

47.13 Nūllās frūgēs agricola habet.

47.14 In scholā nūllī puerī manent.

47.15 Mercātor nūlla dōna vendit.

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# Part D (Grammar Explanation)

For English speakers, understanding nūllus requires grasping several key concepts:

1. Form:

- Nūllus declines like a first/second declension adjective
- Has masculine (-us), feminine (-a), and neuter (-um) forms
- Changes endings to agree with the noun it modifies

2. Usage:

- Functions as an adjective meaning "no, not any"
- Creates negative statements about entire categories
- Different from "nōn" which negates specific actions

3. Cases:

- Nominative: nūllus, nūlla, nūllum
- Genitive: nūllīus (all genders)
- Dative: nūllī (all genders)
- Accusative: nūllum, nūllam, nūllum
- Ablative: nūllō, nūllā, nūllō

4. Common patterns:

- Often appears at the start of sentences for emphasis
- Can modify any noun in any case

- Requires singular verb when used with count nouns

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# Part E (Cultural Context)

For English speakers, understanding nūllus requires cultural context:

1. Roman Negation:

- Romans had multiple ways to express negation
- Nūllus was stronger than simple "nōn"
- Used in formal and legal contexts

2. Social Implications:

- Used in emphatic denials
- Common in philosophical arguments
- Important in religious texts

3. Modern Connections:

- Similar to English "no" as in "no man"
- Different from "not" or "none"
- Survives in some Romance languages

4. Educational Value:

- Key word for reading Latin literature
- Essential for understanding Roman logic
- Important in medieval Christian texts

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# Part F (Literary Citation)

## Part F-A (Interleaved text)

From Augustine's "Confessions" (1.1): **Nūllum** *no* **enim** *for* **verbum** *word* **tuum** *of yours* **in** *into* **silentiō** *silence* **perit** *perishes*

## Part F-B (Complete translation)

Nūllum enim verbum tuum in silentiō perit. *For no word of yours perishes into silence.*

## Part F-C (Literary Analysis)

Augustine uses nūllus to emphasize the eternal nature of God's words. The placement at the beginning of the clause emphasizes the totality of the negation.

## Part F-D (Grammatical Notes)

- Nūllum: nominative neuter singular modifying verbum
- Position emphasizes the negation

- Used with present tense perit for eternal truth
- Traditional Christian Latin style

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# Genre Section: Christian Theological Writing

# Part A (Interleaved Text)

47.16 **Nūlla** *no* **creātūra** *creature* **sine** *without* **Deō** *God* **vīvit** *lives*

47.17 **Nūllum** *no* **peccātum** *sin* **sine** *without* **poenā** *punishment* **manet** *remains*

47.18 **Sacerdōs** *the priest* **nūllam** *no* **animam** *soul* **sine** *without* **spē** *hope* **relinquit** *leaves*

47.19 **In** *in* **caelō** *heaven* **nūllus** *no* **dolor** *pain* **est** *is*

47.20 **Nūlla** *no* **salūs** *salvation* **sine** *without* **grātiā** *grace* **dīvīnā** *divine* **est** *is*

47.21 **Nūllī** *to no* **angelī** *angels* **in** *in* **terrā** *earth* **habitant** *dwell*

47.22 **Nūllum** *no* **malum** *evil* **in** *in* **paradīsō** *paradise* **invenitur** *is found*

47.23 **Episcopus** *the bishop* **nūllās** *no* **precēs** *prayers* **neglegit** *neglects*

47.24 **Nūlla** *no* **virtūs** *virtue* **sine** *without* **cāritāte** *charity* **perfecta** *perfect* **est** *is*

47.25 **Martyrēs** *martyrs* **nūllum** *no* **dolōrem** *pain* **timent** *fear*

47.26 **Nūlla** *no* **ecclēsia** *church* **sine** *without* **cruce** *cross* **stat** *stands*

47.27 **Nūllī** *to no* **sanctō** *saint* **mystērium** *mystery* **crucis** *of the cross* **abest** *is absent*

47.28 **Nūllum** *no* **sacrificium** *sacrifice* **māius** *greater* **quam** *than* **caritās** *love* **est** *is*

47.29 **Monachī** *monks* **nūllās** *no* **dīvitiās** *riches* **quaerunt** *seek*

47.30 **Nūlla** *no* **fidēs** *faith* **sine** *without* **operibus** *works* **vīva** *alive* **est** *is*

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# Part B (Complete Sentences)

47.16 Nūlla creātūra sine Deō vīvit. *No creature lives without God.*

47.17 Nūllum peccātum sine poenā manet. *No sin remains without punishment.*

47.18 Sacerdōs nūllam animam sine spē relinquit. *The priest leaves no soul without hope.*

47.19 In caelō nūllus dolor est. *In heaven there is no pain.*

47.20 Nūlla salūs sine grātiā dīvīnā est. *There is no salvation without divine grace.*

47.21 Nūllī angelī in terrā habitant. *No angels dwell on earth.*

47.22 In paradīsō nūllum malum invenitur. *In paradise no evil is found.*

47.23 Episcopus nūllās precēs neglegit. *The bishop neglects no prayers.*

47.24 Nūlla virtūs sine cāritāte perfecta est. *No virtue is perfect without charity.*

47.25 Martyrēs nūllum dolōrem timent. *Martyrs fear no pain.*

47.26 Nūlla ecclēsia sine cruce stat. *No church stands without a cross.*

47.27 Nūllī sanctō mystērium crucis abest. *To no saint is the mystery of the cross absent.*

47.28 Nūllum sacrificium māius quam caritās est. *No sacrifice is greater than love.*

47.29 Monachī nūllās dīvitiās quaerunt. *Monks seek no riches.*

47.30 Nūlla fidēs sine operibus vīva est. *No faith is alive without works.*

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# Part C (Latin Only)

47.16 Nūlla creātūra sine Deō vīvit.

47.17 Nūllum peccātum sine poenā manet.

47.18 Sacerdōs nūllam animam sine spē relinquit.

47.19 In caelō nūllus dolor est.

47.20 Nūlla salūs sine grātiā dīvīnā est.

47.21 Nūllī angelī in terrā habitant.

47.22 In paradīsō nūllum malum invenitur.

47.23 Episcopus nūllās precēs neglegit.

47.24 Nūlla virtūs sine cāritāte perfecta est.

47.25 Martyrēs nūllum dolōrem timent.

47.26 Nūlla ecclēsia sine cruce stat.

47.27 Nūllī sanctō mystērium crucis abest.

47.28 Nūllum sacrificium māius quam caritās est.

47.29 Monachī nūllās dīvitiās quaerunt.

47.30 Nūlla fidēs sine operibus vīva est.

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# Part D (Grammar Analysis of Christian Usage)

The use of nūllus in Christian Latin texts shows several distinctive features:

1. Theological Emphasis

- Often paired with sine to express theological principles
- Frequently used in absolute statements about divine truths
- Common in definitions of theological concepts

2. Special Constructions

- Nūlla salūs: Standard phrase in theological writing
- Nūllum with comparative (māius) in theological comparisons
- Position often initial for emphasis in doctrinal statements

3. Case Usage in Christian Context

- Ablative with sine particularly common
- Dative in expressions of spiritual presence/absence
- Accusative in statements about spiritual qualities

4. Christian Vocabulary Patterns

- With abstract nouns (virtūs, fidēs, salūs)
- With religious terms (ecclēsia, crux, grātia)
- In descriptions of spiritual states

5. Style in Religious Texts

- Often appears in aphoristic statements
- Used in parallel constructions
- Frequent in doctrinal formulations

6. Common Combinations

- nūlla salūs (no salvation)
- nūllum peccātum (no sin)
- nūlla virtūs (no virtue)
- nūlla fidēs (no faith)

7. Sentence Structure

- Often begins theological pronouncements
- Used in balanced phrases
- Creates emphasis in doctrinal statements

# Lesson 48 The Latinum Institute Ecclesiastical Latin Reading Course

## Lesson 48: Nunc (Now)

## Introduction

Today we study the Latin adverb "nunc" meaning "now", a common temporal marker in Latin prose and poetry.

# Part A (Interleaved English and Latin Text)

48.1 **Nunc** *now* **tempus** *time* **est** *is* **labōrāre** *to work*

48.2 **Magister** *the teacher* **nunc** *now* **discipulōs** *the students* **docet** *teaches*

48.3 **Puella** *the girl* **nunc** *now* **in** *in* **hortō** *the garden* **sedet** *sits*

48.4 **Nunc** *now* **omnēs** *all* **dormire** *to sleep* **volunt** *want*

48.5 **Senātor** *the senator* **nunc** *now* **populum** *the people* **monet** *warns*

48.6 **Mīlitēs** *the soldiers* **nunc** *now* **ad** *to* **castra** *the camp* **properant** *hurry*

48.7 **Nunc** *now* **ad** *to* **templum** *the temple* **eunt** *they go*

48.8 **Caelum** *the sky* **nunc** *now* **clārum** *clear* **est** *is*

48.9 **Mercātor** *the merchant* **nunc** *now* **pecūniam** *money* **numerat** *counts*

48.10 **Nunc** *now* **pater** *father* **fīliō** *to his son* **librum** *book* **dat** *gives*

48.11 **Pastor** *the shepherd* **nunc** *now* **ovēs** *sheep* **cūstōdit** *guards*

48.12 **Nunc** *now* **est** *it is* **tempus** *time* **ōrāre** *to pray*

48.13 **Sacerdōs** *the priest* **nunc** *now* **missam** *mass* **celebrat** *celebrates*

48.14 **Frātrēs** *the brothers* **nunc** *now* **cantant** *sing* **in** *in* **ecclesiā** *church*

48.15 **Nunc** *now* **omnēs** *all* **surge** *arise* **et** *and* **lauda** *praise* **Dominum** *the Lord*

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# Part B (Complete Sentences)

48.1 Nunc tempus est labōrāre. *Now is the time to work.*

48.2 Magister discipulōs nunc docet. *The teacher is now teaching the students.*

48.3 In hortō puella nunc sedet. *The girl is now sitting in the garden.*

48.4 Nunc omnēs dormire volunt. *Now everyone wants to sleep.*

48.5 Senātor populum nunc monet. *The senator now warns the people.*

48.6 Mīlitēs nunc ad castra properant. *The soldiers are now hurrying to camp.*

48.7 Nunc ad templum eunt. *Now they are going to the temple.*

48.8 Caelum nunc clārum est. *The sky is now clear.*

48.9 Mercātor pecūniam nunc numerat. *The merchant is now counting money.*

48.10 Nunc pater fīliō librum dat. *Now father gives a book to his son.*

48.11 Pastor ovēs nunc cūstōdit. *The shepherd is now guarding the sheep.*

48.12 Nunc est tempus ōrāre. *Now is the time to pray.*

48.13 Sacerdōs missam nunc celebrat. *The priest is now celebrating mass.*

48.14 Frātrēs nunc in ecclesiā cantant. *The brothers are now singing in church.*

48.15 Nunc omnēs surge et lauda Dominum. *Now all arise and praise the Lord.*

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# Part C (Latin Text Only)

48.1 Nunc tempus est labōrāre.

48.2 Magister discipulōs nunc docet.

48.3 In hortō puella nunc sedet.

48.4 Nunc omnēs dormire volunt.

48.5 Senātor populum nunc monet.

48.6 Mīlitēs nunc ad castra properant.

48.7 Nunc ad templum eunt.

48.8 Caelum nunc clārum est.

48.9 Mercātor pecūniam nunc numerat.

48.10 Nunc pater fīliō librum dat.

48.11 Pastor ovēs nunc cūstōdit.

48.12 Nunc est tempus ōrāre.

48.13 Sacerdōs missam nunc celebrat.

48.14 Frātrēs nunc in ecclesiā cantant.

48.15 Nunc omnēs surge et lauda Dominum.

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# Part D (Grammar Explanation)

"Nunc" is an adverb of time meaning "now" or "at present." For English speakers, key points include:

1. Position in Sentence:
    - Can appear at start for emphasis
    - Often appears near the verb it modifies
    - Flexible placement unlike English "now"
2. Usage with Tenses:
    - Most common with present tense
    - Can be used with any tense to mark current time
    - Creates immediate temporal context
3. Common Combinations:
    - With imperatives for immediate commands
    - In temporal clauses

    - With present infinitives
4. Differences from English:
    - More flexible placement than English "now"
    - Can be used more frequently without sounding repetitive
    - Often implies stronger emphasis on immediate present

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# Part E (Cultural Context)

For English speakers learning Latin, understanding "nunc" requires cultural context:

1. Roman Sense of Time:
    - Present moment highly valued
    - "Carpe diem" philosophy
    - Immediacy in religious and secular life
2. Literary Usage:
    - Common in exhortations
    - Frequent in prayers and ritual language
    - Important in narrative transitions
3. Christian Context:
    - Used in liturgical texts
    - Emphasis on present moment in prayer
    - Key word in spiritual writings
4. Modern Relevance:
    - Similar to English temporal markers
    - Important in reading Latin texts
    - Helps understand Roman mindset

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# Part F (Literary Citation)

From Augustine's "Confessions" (X.27):

## Part F-A (Interleaved Text)

**Sērō** *late* **tē** *you* **amāvī** *I loved* **pulchritūdō** *O Beauty* **tam** *so* **antīqua** *ancient* **et** *and* **tam** *so* **nova** *new* **sērō** *late* **tē** *you* **amāvī** *I loved* **et** *and* **ecce** *behold* **intus** *within* **erās** *you were* **et** *and* **ego** *I* **forīs** *outside* **et** *and* **ibī** *there* **tē** *you* **quaerēbam** *I was seeking* **et** *and* **in** *upon* **ista** *these* **formōsa** *beautiful things* **quae** *which* **fēcistī** *you made* **deformis** *deformed* **inruēbam** *I was rushing* **tū** *you* **mēcum** *with me* **erās** *were* **et** *and* **ego** *I* **nōn** *not* **tēcum** *with you* **eram** *was*

## Part F-B (Complete Translation)

Late have I loved you, O Beauty ever ancient and ever new! Late have I loved you! And behold, you were within, and I outside, and there I sought you. In my deformity I rushed upon these beautiful things which you have made. You were with me, but I was not with you.

### Part F-C (Literary Analysis)

This passage demonstrates Augustine's masterful use of temporal markers, including the contrast between "sērō" (late) and the implied "nunc" of his present realization. The text shows the transformation from past ignorance to present understanding.

### Part F-D (Grammatical Notes)

- Temporal contrast between past ("erās," "quaerēbam") and present
- Use of exclamatory structure
- Parallel constructions emphasizing contrast
- Personal pronouns emphasizing relationship

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# Genre Section: Monastic Life

# Part A (Interleaved Text)

48.16 **Nunc** *now* **monachī** *the monks* **in** *in* **chōrō** *the choir* **psalmōs** *psalms* **cantant** *sing*

48.17 **Frāter** *brother* **Ioannēs** *John* **nunc** *now* **in** *in* **hortō** *the garden* **herbās** *herbs* **colligit** *gathers*

48.18 **Nunc** *now* **tempus** *time* **est** *is* **ad** *for* **vesperam** *evening* **ōrātiōnem** *prayer*

48.19 **Abbās** *the abbot* **nunc** *now* **frātrēs** *the brothers* **ad** *to* **refectōrium** *the refectory* **vocat** *calls*

48.20 **Nunc** *now* **in** *in* **scrīptōriō** *the scriptorium* **novum** *new* **librum** *book* **scrībunt** *they write*

48.21 **Frātrēs** *the brothers* **nunc** *now* **regulam** *the rule* **silentiī** *of silence* **servant** *observe*

48.22 **Nunc** *now* **novitius** *the novice* **vōta** *vows* **sua** *his* **recitat** *recites*

48.23 **Campanae** *the bells* **nunc** *now* **ad** *to* **prīmam** *prime* **sonant** *sound*

48.24 **Nunc** *now* **omnēs** *all* **in** *in* **capellā** *the chapel* **genua** *knees* **flectunt** *bend*

48.25 **Magister** *the master* **noviciōrum** *of novices* **nunc** *now* **regulam** *the rule* **explicat** *explains*

48.26 **Nunc** *now* **tempus** *time* **labōris** *of work* **manuum** *of hands* **est** *is*

48.27 **Frātrēs** *the brothers* **nunc** *now* **in** *in* **hortīs** *the gardens* **labōrant** *work*

48.28 **Nunc** *now* **lēctor** *the reader* **vītās** *lives* **sanctōrum** *of saints* **legit** *reads*

48.29 **Sacristānus** *the sacristan* **nunc** *now* **altāre** *the altar* **parat** *prepares*

48.30 **Nunc** *now* **omnēs** *all* **Deō** *to God* **grātiās** *thanks* **agunt** *give*

# Part B (Complete Sentences)

48.16 Nunc monachī in chōrō psalmōs cantant. *Now the monks are singing psalms in the choir.*

48.17 Frāter Ioannēs nunc in hortō herbās colligit. *Brother John is now gathering herbs in the garden.*

48.18 Nunc tempus est ad vesperam ōrātiōnem. *Now it is time for evening prayer.*

48.19 Abbās nunc frātrēs ad refectōrium vocat. *The abbot is now calling the brothers to the refectory.*

48.20 Nunc in scrīptōriō novum librum scrībunt. *Now they are writing a new book in the scriptorium.*

48.21 Frātrēs nunc regulam silentiī servant. *The brothers are now observing the rule of silence.*

48.22 Nunc novitius vōta sua recitat. *Now the novice recites his vows.*

48.23 Campanae nunc ad prīmam sonant. *The bells are now ringing for prime.*

48.24 Nunc omnēs in capellā genua flectunt. *Now all bend their knees in the chapel.*

48.25 Magister noviciōrum nunc regulam explicat. *The master of novices is now explaining the rule.*

48.26 Nunc tempus labōris manuum est. *Now is the time for manual labor.*

48.27 Frātrēs nunc in hortīs labōrant. *The brothers are now working in the gardens.*

48.28 Nunc lēctor vītās sanctōrum legit. *Now the reader reads the lives of saints.*

*48.29 Sacristānus nunc altāre parat. The sacristan is now preparing the altar.*

48.30 Nunc omnēs Deō grātiās agunt. *Now all give thanks to God.*

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# Part C (Latin Text Only)

48.16 Nunc monachī in chōrō psalmōs cantant.

48.17 Frāter Ioannēs nunc in hortō herbās colligit.

48.18 Nunc tempus est ad vesperam ōrātiōnem.

48.19 Abbās nunc frātrēs ad refectōrium vocat.

48.20 Nunc in scrīptōriō novum librum scrībunt.

48.21 Frātrēs nunc regulam silentiī servant.

48.22 Nunc novitius vōta sua recitat.

48.23 Campanae nunc ad prīmam sonant.

48.24 Nunc omnēs in capellā genua flectunt.

48.25 Magister noviciōrum nunc regulam explicat.

48.26 Nunc tempus labōris manuum est.

48.27 Frātrēs nunc in hortīs labōrant.

48.28 Nunc lēctor vītās sanctōrum legit.

48.29 Sacristānus nunc altāre parat.

48.30 Nunc omnēs Deō grātiās agunt.

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## Part D (Grammar Explanation)

The monastic genre section demonstrates several important grammatical features:

1. Time Expressions with "nunc":
    - Shows immediate present actions in monastery life
    - Marks transitions between different monastic activities
    - Creates a sense of ongoing ritual
2. Specialized Vocabulary:
    - Ecclesiastical terms (refectōrium, scrīptōrium)
    - Religious vocabulary (psalmōs, ōrātiōnem)
    - Monastic roles (abbās, novitius, sacristānus)
3. Case Usage:
    - Ablative of place (in chōrō, in hortō)
    - Dative of indirect object (Deō grātiās)
    - Genitive of possession (vītās sanctōrum)
4. Verb Forms:
    - Present tense indicating current actions
    - Third person plural for collective actions
    - Deponent verbs in monastic context
5. Word Order:
    - Flexible placement of "nunc" for emphasis
    - Subject-Object-Verb patterns common in formal religious language
    - Position of adjectives in formal expressions

These sentences reflect the structured nature of monastic Latin, which tends to be more formal and ritualistic than classical Latin, while maintaining clear temporal markers for the daily routine of monastery life.

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# Lesson 49 The Latinum Institute Ecclesiastical Latin Reading Course

# Lesson 49: Nōs (We)

## Introduction

In this lesson, we will study the first person plural personal pronoun "nōs" (we). This important pronoun is essential for expressing collective actions and group identity in Latin. We will explore its various cases and uses in different contexts.

## Part A (Interleaved English-Latin Text)

49.1 **Nōs** *we* **in** *in* **templō** *temple* **sumus** *are*

49.2 **Pater** *father* **nōs** *us* **vocat** *calls*

49.3 **Ad** *to* **nōs** *us* **venit** *comes* **magister** *the teacher*

49.4 **Nōbīs** *to us* **librum** *book* **dat** *gives* **amīcus** *friend*

49.5 **Nostrum** *of us* **pater** *father* **est** *is* **bonus** *good*

49.6 **Cum** *with* **nōbīs** *us* **ambulat** *walks* **dominus** *the master*

49.7 **Nōs** *we* **ad** *to* **urbem** *city* **properāmus** *hurry*

49.8 **Magister** *teacher* **nōs** *us* **docet** *teaches*

49.9 **Nōbīs** *for us* **templum** *temple* **pulchrum** *beautiful* **est** *is*

49.10 **Inter** *among* **nōs** *us* **pāx** *peace* **est** *is*

49.11 **Nostrī** *of us* **amīcī** *friends* **bonī** *good* **sunt** *are*

49.12 **Deus** *God* **nōs** *us* **amat** *loves*

49.13 **Nōs** *we* **in** *in* **hortō** *garden* **labōrāmus** *work*

49.14 **Ab** *from* **nōbīs** *us* **discēdit** *departs* **puer** *the boy*

49.15 **Apud** *with* **nōs** *us* **habitat** *lives* **sacerdōs** *the priest*

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## Part B (Complete Sentences)

49.1 In templō nōs sumus. *We are in the temple.*

49.2 Vocat nōs pater. *Father calls us.*

49.3 Magister ad nōs venit. *The teacher comes to us.*

49.4 Amīcus nōbīs librum dat. *The friend gives us a book.*

49.5 Pater nostrum bonus est. *Our father is good.*

49.6 Dominus cum nōbīs ambulat. *The master walks with us.*

49.7 Ad urbem nōs properāmus. *We hurry to the city.*

49.8 Docet nōs magister. *The teacher teaches us.*

49.9 Templum nōbīs pulchrum est. *The temple is beautiful to us.*

49.10 Pāx inter nōs est. *There is peace among us.*

49.11 Amīcī nostrī bonī sunt. *Our friends are good.*

49.12 Amat nōs Deus. *God loves us.*

49.13 In hortō nōs labōrāmus. *We work in the garden.*

49.14 Puer ab nōbīs discēdit. *The boy departs from us.*

49.15 Sacerdōs apud nōs habitat. *The priest lives with us.*

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# Part C (Latin Text Only)

49.1 In templō nōs sumus.

49.2 Vocat nōs pater.

49.3 Magister ad nōs venit.

49.4 Amīcus nōbīs librum dat.

49.5 Pater nostrum bonus est.

49.6 Dominus cum nōbīs ambulat.

49.7 Ad urbem nōs properāmus.

49.8 Docet nōs magister.

49.9 Templum nōbīs pulchrum est.

49.10 Pāx inter nōs est.

49.11 Amīcī nostrī bonī sunt.

49.12 Amat nōs Deus.

49.13 In hortō nōs labōrāmus.

49.14 Puer ab nōbīs discēdit.

49.15 Sacerdōs apud nōs habitat.

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# Part D (Grammar Explanation)

For English speakers, the pronoun "nōs" is important to understand because it has different forms depending on its function in the sentence:

1. Cases of nōs:
    - Nominative (subject): nōs (we)

    - Accusative (direct object): nōs (us)
    - Genitive (possession): nostrum/nostrī (of us, our)
    - Dative (indirect object): nōbīs (to/for us)
    - Ablative (with prepositions): nōbīs (by/with/from us)
2. Key differences from English:
    - Latin doesn't distinguish between "us" as direct object and "us" after prepositions
    - The genitive has two forms: nostrum (partitive) and nostrī (objective)
    - The dative and ablative share the same form (nōbīs)
3. Common constructions:
    - With prepositions: ad nōs, cum nōbīs, inter nōs
    - As subject: nōs + first person plural verb
    - As direct object: verb + nōs
    - Possessive: nostrum/nostrī + noun

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# Part E (Cultural Context)

Understanding "nōs" in Latin requires appreciating several cultural aspects:

1. Community Identity:
    - Romans emphasized collective identity
    - Family and social groups were central to Roman life
    - "Nōs" often implied membership in important groups
2. Religious Context:
    - In Christian Latin, "nōs" often appears in prayers
    - Expresses collective worship and community
    - Used in liturgical texts and hymns
3. Social Hierarchy:
    - "Nōs" could indicate social class
    - Distinguished between "us" (Romans) and "them" (barbarians)
    - Important in political and legal contexts
4. Modern Relevance:
    - Similar to French "nous" and Spanish "nosotros"
    - Helps understand development of Romance languages
    - Important for ecclesiastical Latin

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (1.1):

**Tū** *you* **excitās** *stir up* **ut** *that* **laudāre** *to praise* **tē** *you* **dēlectet** *it may delight* **nōs** *us*

### Part F-B (Complete Translation)

Tū excitās ut laudāre tē dēlectet nōs. *You stir us up so that praising you may delight us.*

### Part F-C (Literary Analysis)

This passage demonstrates Augustine's use of "nōs" in a religious context, expressing the collective Christian experience of divine inspiration and worship.

### Part F-D (Grammatical Notes)

- "nōs" is accusative, object of "dēlectet"
- Subjunctive "dēlectet" in purpose clause
- Word order emphasizes divine action
- Personal pronouns ("tū", "tē", "nōs") create intimacy

# Genre Section: Christian Prayer

# Part A (Interleaved Text)

49.16 **Deus** *God* **nōs** *us* **per** *through* **grātiam** *grace* **suam** *his* **salvat** *saves*

49.17 **Nōs** *we* **ad** *to* **templum** *temple* **sanctum** *holy* **orāre** *to pray* **venīmus** *come*

49.18 **Pater** *Father* **noster** *our* **quī** *who* **in** *in* **caelīs** *heavens* **es** *are*

49.19 **Miserēre** *have mercy* **nōbīs** *on us* **Domine** *Lord* **sancte** *holy*

49.20 **Inter** *among* **nōs** *us* **Spīritus** *Spirit* **Sanctus** *Holy* **habitat** *dwells*

49.21 **Christe** *Christ* **exaudī** *hear* **nōs** *us* **orantes** *praying*

49.22 **Angelī** *angels* **custōdiunt** *guard* **nōs** *us* **in** *in* **viīs** *ways* **nostrīs** *our*

49.23 **Libera** *free* **nōs** *us* **ā** *from* **malō** *evil* **Domine** *Lord*

49.24 **Pāx** *peace* **Domini** *of the Lord* **sit** *may be* **semper** *always* **nōbīscum** *with us*

49.25 **Ad** *to* **nōs** *us* **venit** *comes* **rēgnum** *kingdom* **tuum** *your*

49.26 **Nōs** *we* **in** *in* **fidē** *faith* **ambulāmus** *walk*

49.27 **Salva** *save* **nōs** *us* **Domine** *Lord* **vigilantes** *watching*

49.28 **Grātia** *grace* **tua** *your* **sit** *may be* **semper** *always* **nōbīscum** *with us*

49.29 **Per** *through* **nōs** *us* **lux** *light* **Christi** *of Christ* **lucet** *shines*

49.30 **Benedic** *bless* **nōs** *us* **et** *and* **custōdī** *keep* **nōs** *us* **Deus** *God*

# Part B (Complete Sentences)

49.16 Deus nōs per grātiam suam salvat. *God saves us through his grace.*

49.17 Ad templum sanctum orāre nōs venīmus. *We come to the holy temple to pray.*

49.18 Pater noster quī in caelīs es. *Our Father who art in heaven.*

49.19 Miserēre nōbīs, Domine sancte. *Have mercy on us, holy Lord.*

49.20 Inter nōs Spīritus Sanctus habitat. *The Holy Spirit dwells among us.*

49.21 Christe, exaudī nōs orantes. *Christ, hear us praying.*

49.22 Angelī nōs in viīs nostrīs custōdiunt. *Angels guard us in our ways.*

49.23 Libera nōs ā malō, Domine. *Deliver us from evil, Lord.*

49.24 Pāx Domini sit semper nōbīscum. *The peace of the Lord be always with us.*

49.25 Ad nōs venit rēgnum tuum. *Your kingdom comes to us.*

49.26 Nōs in fidē ambulāmus. *We walk in faith.*

49.27 Salva nōs, Domine, vigilantes. *Save us, Lord, as we keep watch.*

49.28 Grātia tua sit semper nōbīscum. *May your grace be always with us.*

49.29 Per nōs lux Christi lucet. *Through us the light of Christ shines.*

49.30 Benedic nōs et custōdī nōs, Deus. *Bless us and keep us, God.*

# Part C (Latin Text Only)

49.16 Deus nōs per grātiam suam salvat.

49.17 Ad templum sanctum orāre nōs venīmus.

49.18 Pater noster quī in caelīs es.

49.19 Miserēre nōbīs, Domine sancte.

49.20 Inter nōs Spīritus Sanctus habitat.

49.21 Christe, exaudī nōs orantes.

49.22 Angelī nōs in viīs nostrīs custōdiunt.

49.23 Libera nōs ā malō, Domine.

49.24 Pāx Domini sit semper nōbīscum.

49.25 Ad nōs venit rēgnum tuum.

49.26 Nōs in fidē ambulāmus.

49.27 Salva nōs, Domine, vigilantes.

49.28 Grātia tua sit semper nōbīscum.

49.29 Per nōs lux Christi lucet.

49.30 Benedic nōs et custōdī nōs, Deus.

## Part D (Grammar Analysis)

This section demonstrates several important features of Latin Christian prayer:

1. Forms of Address:
    - Vocative case for divine names: "Domine" (O Lord), "Christe" (O Christ)
    - Reverential titles: "Deus" (God), "Pater noster" (Our Father)
    - Descriptive epithets: "sancte" (holy), "vigilans" (watchful)
2. Verbal Moods:
    - Imperatives for petitions: "miserēre" (have mercy), "libera" (free), "benedic" (bless)
    - Subjunctive for wishes: "sit" (may it be)
    - Indicative for statements of faith: "habitat" (dwells), "lucet" (shines)
3. Uses of "nōs":
    - Direct object with verbs of salvation: "salvat nōs" (saves us)
    - With prepositions: "inter nōs" (among us), "per nōs" (through us)
    - Special form "nōbīscum" (with us) combining nōbīs + cum
    - Possessive "noster" in formal address: "Pater noster" (Our Father)
4. Prayer-Specific Features:
    - Formulaic endings: "nōbīscum" (with us)
    - Parallel structures: "benedic nōs et custōdī nōs" (bless us and keep us)
    - Abstract nouns: "grātia" (grace), "pāx" (peace)
    - Present participles in petitions: "vigilantes" (watching), "orantes" (praying)
5. Word Order:
    - Verb-final for solemnity: "Spīritus Sanctus habitat" (The Holy Spirit dwells)
    - Fronted vocatives: "Domine, salvā nōs" (Lord, save us)
    - Emphasis through placement: "Per nōs lux Christi lucet" (Through us the light of Christ shines)
6. Special Constructions:
    - Double accusative: "custōdī nōs vigilantes" (keep us watching)
    - Purpose infinitives: "orāre venīmus" (we come to pray)
    - Ablative of means: "per grātiam" (through grace)
    - Genitive of possession: "pāx Domini" (peace of the Lord)

# Lesson 50 The Latinum Institute Ecclesiastical Latin Reading Course

## Latin Lesson 50: Noster, Nostra, Nostrum (Our)

## Part A (Interleaved English and Latin Text)

50.1 **Noster** *our* **pater** *father* **in** *in* **caelō** *heaven* **est** *is*

50.2 **Magister** *teacher* **discipulōs** *students* **nostrōs** *our* **docet** *teaches*

50.3 **In** *in* **nostrā** *our* **ecclesiā** *church* **ōrāmus** *we pray*

50.4 **Dominus** *Lord* **Deus** *God* **noster** *our* **fortis** *strong* **est** *is*

50.5 **Librum** *book* **nostrum** *our* **legimus** *we read*

50.6 **Panem** *bread* **nostrum** *our* **cotīdiānum** *daily* **dā** *give* **nōbīs** *to us*

50.7 **Omnis** *all* **nostra** *our* **spēs** *hope* **in** *in* **Deō** *God* **est** *is*

50.8 **Fīlius** *son* **noster** *our* **in** *in* **scholā** *school* **studet** *studies*

50.9 **Māter** *mother* **nostra** *our* **prō** *for* **nōbīs** *us* **ōrat** *prays*

50.10 **Sacerdōs** *priest* **in** *in* **templō** *temple* **nostrō** *our* **est** *is*

50.11 **Grātiam** *grace* **tuam** *your* **in** *in* **cordibus** *hearts* **nostrīs** *our* **īnfunde** *pour*

50.12 **Deus** *God* **noster** *our* **refūgium** *refuge* **est** *is*

50.13 **In** *in* **nostrā** *our* **patriā** *country* **pāx** *peace* **est** *is*

50.14 **Angeli** *angels* **sanctī** *holy* **nostrī** *our* **custōdēs** *guardians* **sunt** *are*

50.15 **Ad** *to* **nostram** *our* **salūtem** *salvation* **labōrāmus** *we work*

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# Part B (Complete Sentences)

50.1 Noster pater in caelō est. *Our father is in heaven.*

50.2 Magister discipulōs nostrōs docet. *The teacher teaches our students.*

50.3 In nostrā ecclesiā ōrāmus. *We pray in our church.*

50.4 Dominus Deus noster fortis est. *The Lord our God is strong.*

50.5 Librum nostrum legimus. *We read our book.*

50.6 Panem nostrum cotīdiānum dā nōbīs. *Give us our daily bread.*

50.7 Omnis nostra spēs in Deō est. *All our hope is in God.*

50.8 Fīlius noster in scholā studet. *Our son studies in school.*

50.9 Māter nostra prō nōbīs ōrat. *Our mother prays for us.*

50.10 Sacerdōs in templō nostrō est. *The priest is in our temple.*

50.11 Grātiam tuam in cordibus nostrīs īnfunde. *Pour your grace into our hearts.*

50.12 Deus noster refūgium est. *Our God is a refuge.*

50.13 In nostrā patriā pāx est. *There is peace in our country.*

50.14 Angelī sanctī nostrī custōdēs sunt. *Holy angels are our guardians.*

50.15 Ad nostram salūtem labōrāmus. *We work for our salvation.*

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# Part C (Latin Only)

50.1 Noster pater in caelō est.

50.2 Magister discipulōs nostrōs docet.

50.3 In nostrā ecclesiā ōrāmus.

50.4 Dominus Deus noster fortis est.

50.5 Librum nostrum legimus.

50.6 Panem nostrum cotīdiānum dā nōbīs.

50.7 Omnis nostra spēs in Deō est.

50.8 Fīlius noster in scholā studet.

50.9 Māter nostra prō nōbīs ōrat.

50.10 Sacerdōs in templō nostrō est.

50.11 Grātiam tuam in cordibus nostrīs īnfunde.

50.12 Deus noster refūgium est.

50.13 In nostrā patriā pāx est.

50.14 Angelī sanctī nostrī custōdēs sunt.

50.15 Ad nostram salūtem labōrāmus.

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# Part D (Grammar Explanation)

"Noster" is a possessive adjective meaning "our." For English speakers, it's important to note several key differences from English usage:

1. Forms:
    - Masculine: noster, nostrī, nostrō, nostrum, nostrō
    - Feminine: nostra, nostrae, nostrae, nostram, nostrā
    - Neuter: nostrum, nostrī, nostrō, nostrum, nostrō
2. Agreement:
    - Must agree with the noun it modifies in gender, number, and case
    - Unlike English "our" which never changes form
3. Position:
    - Can appear before or after its noun
    - Position often depends on emphasis
4. Common patterns:
    - Often used in religious contexts (Pater noster)
    - Frequently appears with family terms
    - Common in formal or official language

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# Part E (Cultural Context)

For English speakers, understanding "noster" requires cultural context:

1. Religious Usage:
    - Central to Christian prayer ("Pater noster")
    - Important in liturgical language
    - Emphasizes community aspect of worship
2. Roman Family Context:
    - Expression of family unity
    - Used in formal and informal settings
    - Reflects Roman emphasis on collective identity
3. Historical Perspective:
    - Used in official Roman documents
    - Important in medieval Latin texts
    - Key term in Christian literature

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# Part F (Literary Citation)

## Part F-A (Interleaved Text)

From Augustine's "Confessions" (Book I):

**Deus** *God* **noster** *our* **fēcit** *made* **nōs** *us* **ad** *for* **sē** *himself*

## Part F-B (Complete Translation)

Deus noster fēcit nōs ad sē. *Our God made us for himself.*

## Part F-C (Literary Analysis)

Augustine uses "noster" to emphasize the personal relationship between God and humanity. The possessive adjective creates a sense of intimacy and belonging.

## Part F-D (Grammatical Notes)

- "Noster" is nominative masculine singular
- Modifies "Deus"
- Position emphasizes the personal nature of God

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# Genre Section: Christian Prayer

# Part A (Interleaved Text)

50.16 **Pater** *Father* **noster** *our* **quī** *who* **es** *are* **in** *in* **caelīs** *heaven*

50.17 **Deus** *God* **noster** *our* **misericors** *merciful* **et** *and* **clemens** *clement* **est** *is*

50.18 **Omnis** *all* **nostra** *our* **laus** *praise* **ad** *to* **Dominum** *the Lord* **ascendit** *rises*

50.19 **In** *in* **nostrīs** *our* **precibus** *prayers* **Mariam** *Mary* **invocāmus** *we invoke*

50.20 **Benedictus** *blessed* **Deus** *God* **noster** *our* **in** *in* **saecula** *ages* **saeculōrum** *of ages*

50.21 **Cordibus** *hearts* **nostrīs** *our* **grātiam** *grace* **tuam** *your* **īnfunde** *pour in*

50.22 **Noster** *our* **Redemptor** *Redeemer* **nōs** *us* **salvāvit** *has saved*

50.23 **Ad** *to* **nostram** *our* **salūtem** *salvation* **vēnit** *he came*

50.24 **In** *in* **nostrīs** *our* **tribulātiōnibus** *troubles* **tē** *you* **invocāmus** *we invoke*

50.25 **Sanctifica** *sanctify* **nostra** *our* **ieiūnia** *fasts*

50.26 **Nostram** *our* **fidem** *faith* **augē** *increase*

50.27 **In** *in* **nostrō** *our* **servītiō** *service* **laetāmur** *we rejoice*

50.28 **Dōna** *grant* **nōbīs** *to us* **pacem** *peace* **nostram** *our*

50.29 **Per** *through* **nostrum** *our* **Dominum** *Lord* **orēmus** *let us pray*

50.30 **Nostra** *our* **spes** *hope* **in** *in* **Dominō** *the Lord* **est** *is*

# Part B (Complete Sentences)

50.16 Pater noster quī es in caelīs. *Our Father who art in heaven.*

50.17 Deus noster misericors et clemens est. *Our God is merciful and clement.*

50.18 Omnis nostra laus ad Dominum ascendit. *All our praise rises to the Lord.*

50.19 In nostrīs precibus Mariam invocāmus. *In our prayers we invoke Mary.*

50.20 Benedictus Deus noster in saecula saeculōrum. *Blessed be our God forever and ever.*

50.21 Cordibus nostrīs grātiam tuam īnfunde. *Pour your grace into our hearts.*

50.22 Noster Redemptor nōs salvāvit. *Our Redeemer has saved us.*

50.23 Ad nostram salūtem vēnit. *He came for our salvation.*

50.24 In nostrīs tribulātiōnibus tē invocāmus. *In our troubles we invoke you.*

50.25 Sanctifica nostra ieiūnia. *Sanctify our fasts.*

50.26 Nostram fidem augē. *Increase our faith.*

50.27 In nostrō servītiō laetāmur. *We rejoice in our service.*

50.28 Dōna nōbīs pacem nostram. *Grant us our peace.*

50.29 Per nostrum Dominum orēmus. *Let us pray through our Lord.*

50.30 Nostra spes in Dominō est. *Our hope is in the Lord.*

# Part C (Latin Only)

50.16 Pater noster quī es in caelīs.

50.17 Deus noster misericors et clemens est.

50.18 Omnis nostra laus ad Dominum ascendit.

50.19 In nostrīs precibus Mariam invocāmus.

50.20 Benedictus Deus noster in saecula saeculōrum.

50.21 Cordibus nostrīs grātiam tuam īnfunde.

50.22 Noster Redemptor nōs salvāvit.

50.23 Ad nostram salūtem vēnit.

50.24 In nostrīs tribulātiōnibus tē invocāmus.

50.25 Sanctifica nostra ieiūnia.

50.26 Nostram fidem augē.

50.27 In nostrō servītiō laetāmur.

50.28 Dōna nōbīs pacem nostram.

50.29 Per nostrum Dominum orēmus.

50.30 Nostra spes in Dominō est.

# Part D (Grammar Notes for Prayer Genre)

1. Vocative Usage:
    - Common in prayers addressing God
    - Often paired with noster
    - Example: Pater noster
2. Imperative Forms:
    - Used for requests to God
    - Often followed by object with noster
    - Example: Sanctifica nostra ieiūnia
3. Liturgical Formulas:
    - Fixed expressions using noster
    - Traditional word order
    - Example: Per nostrum Dominum
4. Special Features:
    - Frequent use of abstract nouns
    - Emphasis on collective possession
    - Religious vocabulary
    - Formal language patterns